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תפלות לכל השנה

PRAYERS FOR ALL THE YEAR

PART I

SHABBAT EVENING AND MORNING

Edited, Translated and Compiled
by
Rabbi Rodney J. Mariner

Reissued with corrections
BELSIZE SQUARE SYNAGOGUE

ק"ק עץ חיים

LONDON

2011 - 5771

In memory of William and Eva Wollenberg
with deep gratitude for the texture and the colour,
the richness and the love, with which they imbued our lives

Dedicated by his family to the memory of
לב בן משה
Gert Leo Altschul (Gerry Allan) 1930 - 2006
He endured the infamous journey of the St.Louis
yet learned to revere life

אנחנו זוכרים ולא נשכח
We remember and we shall not forget

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Dedication for the 1994 revised printing

In loving memory of
Herta and Walter Engel
who perished in the night of the Holocaust
and Lily Engel
who lived in the light of Israel reborn.
זכרנם לברכה

FORWARD TO THE FIRST EDITION

Belsize Square Synagogue was founded in 1939 by refugees from Central Europe who came from the continental Liberal Jewish Movement. While those of Orthodox or Reform background could integrate into already well established English congregations, there existed nothing in this country, no congregations, no synagogues which could provide either the spiritual background or form of worship to which they had been accustomed. English Liberalism, on the other hand, was far too radical for them.

A few months before the outbreak of the last war, some men, chiefly from Berlin and Frankfurt-on-Main, got together and, with the help of Miss Lily Montagu, one of the founders of the English Liberal Movement and a lay minister in the Liberal Jewish Synagogue, secured the use of Montefiore Hall (attached to the Liberal Jewish Synagogue) for Friday evening services.

The first of these services took place on 24th March, 1939 and was held in the continental Liberal manner. There was no formal congregational organisation. Each Sabbath eve service was conducted by a different rabbi and cantor recently arrived here. Some of them subsequently emigrated overseas, such as the late Rabbi Lemle who founded a similar congregation in Sao Paulo, Brazil. Others, such as the late Rabbis Italiener and Van der Zyl, became ministers in the Reform movement.

It was in June 1939 that what was more or less an ad hoc state of affairs became organised by the formation of the New Liberal Jewish Association with the Hon. Lily Montagu J.P. as its first chairman and Rabbi Dr. Georg Salzberger (formerly Frankfurt-on-Main) and Cantor Magnus Davidsohn (formerly Berlin) its first permanent ministers. It was affiliated to the Jewish Religious Union (now Liberal Judaism *Ed.*). Rooms were rented in the Swiss Cottage area.

In January 1940 the word "Association" was changed to the more descriptive "Congregation" and so it remained during Miss Montagu's life-time, although the words "New Liberal" were widely considered misleading. It was not until June 1971 that the congregation assumed its present title.

Dedication for the first printing

This prayerbook is dedicated to the memory of
 Fanny and Max Strauss
 Ruth and Ludwig Loewenstein
 who were among the six million
 and in memory of Katya
 זכרנם לברכה

In 1957, a Holocaust memorial was consecrated in the Willesden Liberal Jewish cemetery where annually, a Tisha b'Av commemoration is held.

Since 1987, a monthly Sabbath Eve branch service is held in Totteridge, and a monthly Sabbath morning service since January 1990. Both are on an experimental basis, and it is hoped by this means that some of our more dispersed membership may be better served. (Totteridge services ceased in March 2000, *Ed.*)

Of course, activities are not confined to the holding of services. The synagogue employs a professional welfare worker. There is a flourishing religion school (founded in 1942). There are youth clubs, a professional choir, an excellent youth choir as well as a community choir consisting of adult volunteers. The congregation issues a monthly magazine (since 1947), has numerous committees, a Chevra Kadisha (founded in 1953) as well as a Women's Society (since 1951) affiliated to the congregation [which evolved into the Belsize Members Group, *Ed.*].

The synagogue peaked in the mid 1960s, with 1,800 members. During the following decade there was a decline, mainly due to a limited number of new members not balancing the number of those who had passed away. However, in recent years there has been an upswing, and membership is once more on the increase.

At the end of 1989, Belsize Square Synagogue left the Union of Liberal and Progressive Synagogues and is now an independent synagogue.

January 1990

W.S.S.

[Walter Strauss, served as Honorary Treasurer from 1973 until 1986. He maintained an active interest in the life of the community until his death in 1998, *Ed.*]

In 1951 it acquired its own home, a former vicarage in Belsize Square which was converted to accommodate a modest synagogue seating 80 and communal offices as well as religion school.

Services right from the start, and to this day, were based on the German *Einheitsgebetbuch* (Unified Prayer Book) first published in 1929 and jointly edited by Rabbis I. Elbogen (Berlin), C. Seligmann (Frankfurt-on-Main) and H. Vogelstein (Breslau). This new prayer book is the beneficiary of that tradition. Similarly, the music of this synagogue is based on that used on the continent and composed during the last century, mainly by Louis Lewandowski (Berlin) and, to a lesser extent, Salomon Sulzer (Vienna).

In the course of its 50 years' existence there have been comparatively few changes in the ministry. The first two were followed by Rabbi Jakob J. Kokotek and Cantor Joseph Dollinger and, for a few years, Cantor Louis Berkman. The present incumbents are Rabbi Rodney Mariner and Cantor Lawrence Fine. (Rev Fine retired in 2004 and was succeeded by Cantor Norman Cohen-Falah. In 2011, Rabbi Rodney Mariner retired after 29 years service to the community, he was succeeded by Rabbi Dr Stuart Altshuler *Ed.*)

The changes that have occurred over the past fifty years lie mainly in the gradual transformation from an exclusively refugee community to a much more indigenous one but which also attracts recent immigrants from as far afield as South Africa and even Iraq. While originally sermons were given in German they have long since changed to English and instead of the erstwhile Ashkenazi pronunciation of Hebrew, services are now conducted in Sephardi.

In 1958 we were able to consecrate our current synagogue (seating 350) and in 1973 added the Communal Hall. All this, and again right from the start, was achieved without having recourse to borrowing. It should however be gratefully acknowledged that twenty persons (who wished to remain anonymous) made substantial donations towards the purchase of the ground and vicarage, and the congregation received considerable grants from German restitution funds towards the building of the current synagogue. During High Holydays, when attendance reaches more than a thousand, services are held elsewhere so as to unite the community under one roof.

loyalty to the German form of service was such, that they were not prepared to jettison it for membership of the British Reform Movement, with which on ideological grounds, there was kinship. Instead, they chose to place themselves under the Union of Liberal and Progressive Synagogues with whom, despite the name, they had little in common beyond a profound and enduring gratitude for the compassionate concern with which they had been treated by the Hon. Lily Montagu. The value of being under the aegis of the U.L.P.S. was that the new community was free to use its own prayerbook.

Theoretically, the *Einheitsgebetbuch* (the unified prayerbook) of the *Liberale Gemeinde* was the prayerbook of this refugee community which clung to its heritage by its fingertips. It was wartime and copies of the book were restricted to those who had brought it with them among treasured possessions when they fled their homes. Yet, even in Germany the *Einheitsgebetbuch* had not been universally accepted; many members of *Liberale* congregations still preferring to use a traditional prayerbook in a 'liberal' manner. In Britain, Belsize Square Synagogue became "the German Liberal synagogue that uses the Singer's prayerbook".

The writing of this Shabbat prayerbook is not an attempt to break the 'Singer's connection'; it is at one and the same time a gesture to the future and an acknowledgement of the past. While the liturgical differences between this congregation and the Reform and Liberal movements are less marked than they were fifty years ago, they are still significant and in the interests of Jewish pluralism, the nature of this congregation's liturgy should be available in a form, which readily reflects the distinctiveness of the contribution of German Liberalism's "radical traditionalism". This book is also intended for the many new congregants who have come to us from other traditions, both Orthodox and Progressive, for whom 'playing hopscotch with Singer's' is as confusing as it is unedifying. Above all, it is an attempt to carry the *Einheitsgebetbuch* beyond the two most significant events of the twentieth century, the near annihilation of European Jewry and the reality of Israel reborn. It is with no small measure of arrogance that the text has been altered in order to project a liturgical response appropriate to those who survived that near annihilation and witnessed that miraculous rebirth. It is significant that these changes were wrought by reintroducing phrases from the traditional liturgy.

REVISED INTRODUCTION TO THE FIRST EDITION

Belsize Square Synagogue has always been 'a puzzlement', the odd-one-out among those congregations in this country that define themselves as Reform, Liberal or Progressive. Its distinctiveness comes not simply from its being founded by German and central European refugees but from the style of Judaism they preserved which is without exact parallel anywhere outside similar German-speaking communities. In this country, the Reform and Liberal Movements trace their origins to the same forces that shaped German Jewish Liberalism but as scholars have noted, where the British movements had sought to establish a Judaism independent of Orthodoxy, German *Liberale* Judaism was an attempt to 'reform from within'. Nineteenth century German *Liberale* Jews had no intention of breaking with traditional Judaism but sought to adapt it to their own experience of emancipation.

In form, German *Liberale* Judaism differed markedly from other reform manifestations, indeed the term 'reform' in its application to Judaism was restricted in Germany to the most radical congregations and was to a large extent an anathema to traditionalist Liberalism. In content however, German Jewish Liberalism shared that which was to be the essence of other forms of Reform and Liberal Judaism. It affirmed that Judaism is a dynamic process which draws its inspiration from the creative tension that links the wisdom of the past, with the learning and experience of the present. It evinced a love of form as well as content, which stressed the need for aesthetic principles to be applied to public worship. It accepted the fruits of modern biblical scholarship as enhancing but not endangering the authentic voice of scripture in contemporary life. Finally, it endorsed Geiger's principle of 'progressive revelation' because that represented the most significant contribution to Jewish thought in the modern age. In so doing, it affirmed the ever-present nature of the encounter between humankind and God, refusing to accept revelation as the 'once and for all' event of Sinai, forever beyond the reach of subsequent generations.

When the community of refugees that became Belsize Square Synagogue was established fifty years ago, it was apparent that their

anthology is intended to bring to Shabbat Eve worship some of the joy traditionally associated with the Shabbat dinner table and thereby to encourage those who may have lost it, to reintroduce this happy aspect of celebration into their own home observance. (This edition includes additional songs, candle meditations, *B'rachot* for a *Gomel* and for *Cholim*, Ed.) The small collection of passages gleaned from the vast richness of Judaism's literary heritage is in no way intended to be representative of the whole of our tradition, which extends from antiquity even to the present day. Their inclusion is simply to provide the reader with some resonances from the past, serving perhaps, as a new point of departure on the eternal journey to self-discovery which is the heritage of all Jews.

On a practical note for those shifting from Ashkenazi to Sephardi pronunciation, a small circle has been placed above those letters where the vowel should be read as *o* as in *hot* and not *a* as in *path*. Further, as an aid in maintaining our distinctive pattern of worship (which comprises communal prayer guided and augmented by Chazan and Choir) a distinctive character has been placed in the Hebrew text to indicate those sections repeated by the Reader.

The most distinctive aspect of our liturgy however, is not to be found in the text of this or of any other prayerbook used by the community over the years. It is of course, the music of our service, drawn in the main from Lewandowski and Sulzer, who wrote with the text of what was to become the *Einheitsgebetbuch* in mind. Such nineteenth-century Romantic synagogue music remains the hallmark of our worship and serves to encapsulate the essence of our particular form of Judaism. The music is cherished as a treasure and not as an exhibit from a museum of Jewish liturgical music. As Jewish classics, these melodies are enhanced in our service by modern settings or by contemporary compositions, thus reflecting again the traditional radicalism of this synagogue community.

Ours is a Judaism that responds to both past and present as surely as it seeks to provide for its future needs. It does so by maintaining the same openness to the millennial Jewish experience as is reflected in Franz Rosenzweig's, "nothing Jewish is alien to me". Nor, it must be said, is it prepared to accept at face value the concept that any aspect of Jewish tradition is rendered obsolete by time. That which is

The Hebrew of the *Einheitsgebetbuch* was the basis of this new text. As there was no intention of providing for other congregations that might have had varying needs, it was possible to remove prayers and liturgical poems not essential to the maintenance of the traditional structure of our service and which, by their disuse, had long ago been excluded. At the same time, it was possible, where appropriate, to restore prayers which by custom and convenience had ceased to be part of our usage. The most important changes with respect to the *Einheitsgebetbuch* liturgy however, lie in the reintroduction of references to the 'return to Zion', in recognition that the future of Jewry is both national and international and that praying for the welfare of Israel is not an act of disloyalty for a diaspora Jew but a reflection of the positive dualism inherent in contemporary Judaism. Similarly, references to the concept of 'chosenness', that had been voluntarily expunged from the liturgy in the interest of universalism, have been restored. This concept had always been a matter of being chosen for a particular task, rather than being chosen from a particular group. The Holocaust should have taught us that it is not the differences between peoples that are the cause of war and strife but the kind of intolerance which demands that all are the same. Indeed, to assert the right to be different and to defend the rights of others to be different is a desirable and not a negative consequence of a life-affirming self-esteem.

If the changes in the Hebrew text tend toward the traditional, the principle upon which the new English translation is based can only be described as radical. The English is faithful to the Hebrew in all respects but one: the attempt to render the prayers into English in a way that none should feel excluded on the basis of gender. It is not the practice of our congregation to use the vernacular for anything other than non-statutory prayers, so the choice of inclusive language is more symbolic than functional. However, while it may feel awkward initially, it is hoped that the new translation will serve to counterbalance the images of masculinity that have inappropriately been associated with the God of Israel, who is all things, except human. The translation of the Tetragrammaton as *Adonai*, (Rashi's 'Everpresent' God,) is as much a theological statement, as it is an attempt to avoid the complications of gender.

Other features of this text worthy of note are the song anthology and the collection of passages from traditional literature. The song

תפלת ערבית לשבת

SHABBAT EVENING
SERVICE

Jewishly obsolete for us is only that which fails to serve as a bridge between the past and the present. That which is Jewishly alien for us is only that which would mar the authentic voice of Judaism by muffling it in a mask that distorts, not by reason of its antiquity but by being inappropriate to our experience. In 1990, the newly independent Belsize Square Synagogue chose as its Hebrew name *Etz Chayyim* - Tree of Life. The image chosen for the mantle of its Jubilee *Sefer Torah* was that of a tree cut down to its roots which, by virtue of their vigour, had again burgeoned into life on ancient stock. As surely as this congregation draws its sustenance from the past, so it looks with hope to its future growth, not only for itself but for all who look upon it with joy. *Kehila Kedoshah Etz Chayyim* - the Holy Congregation of the Tree of Life - is no longer a community of German and central European refugees who are *survivors* but of a community of Jews who *have survived* and through whose efforts a significant form of Judaism will continue to flourish for their descendants and all who care to share in it.

Rabbi Rodney Mariner
Revised Tishri 5767-2006

Thanks are due and gladly given to Chazan Norman Cohen-Falah, Henny Levin, Mike Horton, Adam Rynhold and Tamar Wang as well as members of the Liturgical Committee, who contributed to the writing of this text, whether by making accessible documents relating to the nature of German *Liberale* Judaism or by offering advice and encouragement. As ever, a special measure of gratitude is reserved for my wife Sue, whose patience, enthusiasm and meticulous attention to detail have been part of each stage of this edition of our siddur.

Rabbi Rodney Mariner
Iyar 5767-2007

For this corrected and reformatted edition, I would like to express my thanks Rabbi Dr Stuart Altshuler, Chazan Norman Cohen -Falah and Chairman Paul Burger for their assistance in the final proof-reading of the text. As ever, my heartfelt gratitude remains for my wife Sue, without whose loving support and encouragement this siddur would not have been published.

Rabbi Rodney Mariner
Tammuz 5771-2011

WELCOMING THE SHABBAT

*§ The service may commence with a Z'mirah
from the Shabbat Song anthology on page 93*

Meditations and the B'rachah for Shabbat Candles, see page 110

"How good are your tents people of Jacob, your homes, descendants of Israel." As for me, it is because of Your great love that I enter Your house; in awe I will worship in Your holy sanctuary. Adonai, as I loved the courts of Your sanctuary, the place where Your glory dwelt, so shall I worship and bend low, humble before Adonai my maker. May my prayer come before You at an acceptable time. God through the abundance of Your love, answer me with your true power to save.

Psalm 95

Come, let us sing to Adonai,
let us call joyfully to the rock of our salvation.
Let us come before the One with thanksgiving;
with praise, let us raise our voices in song.

Adonai is a mighty God, a mighty ruler beyond all gods,
ruler of the depths of the earth and the peaks of the mountains.
The One is the possessor and maker of the sea,
the shaper of the dry land.

Come let us bend low and worship before Adonai who made us all.

Adonai is our God and we are the people pastured by the One,
a cherished flock, if only we would hear the voice of the shepherd.

Do not harden your heart as you did at Meribah
as on the day of Massah in the wilderness.

Your ancestors tried Me, they tested me
even though they had seen My might.

For forty years I loathed that generation and I said,
"They are a wayward people who know not My ways."

Therefore I swore in My anger,
that they would not enter My land of contentment.

קבלת שבת

*§ The service may commence with a Z'mirah
from the Shabbat Song anthology on page 92*

Meditations and the B'rachah for Shabbat Candles, see page 110

מֵה־טֹבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֵי־יִשְׂרָאֵל. וְאֲנִי בְּרַב חֶסֶדְךָ
אָבוֹא בֵּיתְךָ, אֲשֶׁתַּחֲוֶה אֶל־הַיְכָל־קֹדֶשְׁךָ בִּירְאָתְךָ. יְהוָה
אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתַּחֲוֶה
וְאֶכְרַעָה, אֲבָרְכָה לִפְנֵי־יְהוָה עֹשִׂי. וְאֲנִי תַפְלִיתִי־לְךָ יְהוָה,
עַתָּה רְצוֹן, אֱלֹהִים בְּרַב־חֶסֶדְךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

Psalm 95

לְכוּ גִרְנְנָה לַיהוָה נְרִיעָה לְצוֹר יִשְׁעֵנו.
נִקְדְּמָה פָּנֵינוּ בַתּוֹדָה בְּזִמְרוֹת נְרִיעֵ לֹ.
כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים.
אֲשֶׁר בִּידוֹ מַחְקְרֵי־אָרֶץ וְתוֹעֲפוֹת הַרִים לֹ.
אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ וַיַּבֶּשֶׂת יָדָיו יַצְרוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לִפְנֵי־יְהוָה עֹשֵׂנו.
כִּי הוּא אֱלֹהֵינוּ וְאֲנַחְנוּ עִם מְרַעִיתוֹ
וְצֹאן יָדוֹ הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמַעוּ.
אֶל־תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה כִּיּוֹם מִסָּה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בַּחֲנוּנֵי גַם־רָאוּ פְעֻלָּי.
אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲיִ לְכַב הֵם,
וְהֵם לֹא־יָדְעוּ דְרָכָי.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי, אִם־יָבֹאוּ אֶל־מְנוּחָתִי.

Come dear friend to greet the bride, let us welcome the Shabbat.
 "Keep" and "Remember" in a single utterance; the One and only made
 us hear. Adonai is one and one in name;
 renowned, glorified and praised.

Come dear friend to greet the bride, let us welcome the Shabbat.
 Let us go to welcome the Shabbat, for blessing springs from her.
 From the beginning, from the dawn of time she was honoured;
 last in creation, foremost in thought.

Come dear friend to greet the bride, let us welcome the Shabbat.
 Royal sanctuary, regal city, arise and depart from the midst of turmoil.
 Too long have you dwelt in the vale of weeping.
 God will shower you with compassion.

Come dear friend to greet the bride, let us welcome the Shabbat.
 Awake! Awake! Your dawn has come, rise and shine. Arise! Arise!
 Burst into song! The glory of Adonai is revealed in you.

Come dear friend to greet the bride, let us welcome the Shabbat.
 Enter in peace, pride of your soul-mate. Enter in gladness and joy.
 Join the faithful of the treasured people. Enter, O bride! Enter, O bride.
 Come dear friend to greet the bride, let us welcome the Shabbat.

Psalm 92

A song for the Shabbat day. It is good to give thanks to Adonai and to sing praise to Your name, God beyond all and to tell of Your love each morning and Your faithfulness every night with the ten stringed lute, with the lyre and the gentle sound of the harp. Adonai, You gladden me with Your deeds, I rejoice in the work of Your hands. How vast are Your works Adonai; Your thoughts are deep beyond measure. The ignorant cannot comprehend and the foolish cannot fathom that when the wicked spring up they are as grass and when workers of evil flourish, it is only that they may be utterly destroyed. Only You are exalted forever Adonai. See Your enemies Adonai! See how Your enemies will perish; all the workers of evil will be scattered. You have exhilarated me like a wild ox, I am anointed with fragrant oil. My eyes have seen the fate of my enemies and my ears have heard the doom of those who rise up against me. The righteous shall flourish like the date palm, grow tall as a cedar of Lebanon. Planted in the house of Adonai, they will flourish in the courts of our God, bearing new fruit in old age, sap-rich and green; proclaiming that Adonai is just, my rock in whom there is no flaw.

לְכֵה דוֹדֵי לְקַרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נִקְבְּלָהּ.
 שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד.
 יְהוָה אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְיֶיהָ. לְכֵה...
 לְקַרְאֵת שַׁבַּת לָכוּ וּנְלַכֶּה. כִּי הִיא מְקוֹר הַבְּרָכָה.
 מֵרֵאשִׁית מְקֻדָּם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה. לְכֵה...
 מְקֻדָּשׁ-מְלֻךְ עִיר מְלוּכָה. קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה.
 רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא. וְהוּא יַחְמוֹל עָלֶיךָ חֲמֵלָה. לְכֵה...
 הַתְּעוֹרְרִי, הַתְּעוֹרְרִי, כִּי-בָא אֲוֹרֶךְ קוֹמִי אוֹרִי.
 עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה. לְכֵה...
 בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בְּעָלָהּ, גַּם בְּשִׂמְחָה וּבְצִהּלָהּ.
 תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ. בּוֹאִי כְלָהּ, בּוֹאִי כְלָהּ.
 לְכֵה דוֹדֵי לְקַרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נִקְבְּלָהּ.

Psalm 92

מְזִמּוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לַיהוָה לִיהוּה וּלְזָמֵר לְשִׁמְךָ
 עָלַיִן. לְהַגִּיד בְּבִקְרָה חֲסִדֶיךָ וְאַמוּנָתְךָ בְּלֵילוֹת. עָלִי-עֲשׂוֹר
 וְעָלִי-נִבֵּל עָלִי הַגִּיזוֹן בְּכִנּוֹר. כִּי שִׁמְחַתְנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי
 יְדֶיךָ אֲרַנֵּן. מֵהֶגְדְּלוֹ מַעֲשֵׂיךָ יְהוָה מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ.
 אִישׁ בְּעַד לֹא יֵדַע וּכְסִיל לֹא-יָבִין אֶת-זֹאת. בְּפֶרֶחַ רְשָׁעִים
 כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל-פְּעֻלֵי אֹן לְהַשְׁמָדֵם עַד־יָעַד. וְאַתָּה
 מְרוֹם לְעֵלָם יְהוָה. כִּי הִנֵּה אֵיבֶיךָ יְהוָה כִּי-הִנֵּה אֵיבֶיךָ יֵאבְדוּ
 יִתְפָּרְדוּ כָּל-פְּעֻלֵי אֹן. וְתִרְם כְּרֵאִים קִרְנֵי בִלְתֵי בְשָׁמֵן רַעֲנָן.
 וְתִבֵּט עֵינַי בְּשׂוֹרֵי בְקָמִים עָלִי מֵרַעִים תִּשְׁמַעְנָה אֲזִנֵּי.
 צְדִיק כְּתָמֵר יִפְרַח כְּאֲרוֹז בְּלִבְנוֹן יִשְׁגָּה. שְׁתוּלִים בְּבֵית יְהוָה,
 בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד יִנּוּבוּן בְּשִׁיבָה דְשָׁנִים וְרַעֲנָנִים
 יִהְיוּ. לְהַגִּיד כִּי-יִשָּׁר יְהוָה צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ.

Psalm 93

Adonai rules robed in majesty, clothed in power; girt with strength. As the world was set firm so that it should not falter, Your throne was set firm from beyond time, You are eternal. Adonai, the waters rage loudly, the waters rage and thunder but even above the roar of great waves, mighty breakers of the ocean, the might of Adonai is supreme. The proofs You give are sure; holiness is the hallmark of Your domain Adonai, as long as time endures.

EVENING SERVICE

Praise Adonai, source of all blessing.

Praised be Adonai, source of all blessing forever and ever.

You are praised Adonai our God, ruler of the universe, whose word brings on the evening twilight. With wisdom You open the gates of dawn and with foresight You make time pass and seasons change. You set the stars in their courses in the sky according to Your plan. You create day and night, turning light into darkness and darkness into light. You cause the day to fade and bring on the night, separating day and night. You are commander-in-chief of the hosts of the heavens. May the living and enduring God reign over us for eternity. You are praised Adonai, who brings the evening twilight.

With everlasting love You have loved the house of Israel, Your people. Torah and practice, duty and justice, these You have taught us. Therefore, Adonai our God, we will think upon all this when we sleep and when we wake and rejoice and delight in Your Torah and commandments forever and ever. They are our life and the length of our days and we shall keep them in mind both day and night. Never take Your love from us. You are praised Adonai, lover of Your people Israel.

Psalm 93

יהוה מֶלֶךְ גָּאוֹת לְבִשׁ, לְבִשׁ יְהוּה עֵז הַתְּאֵזֶר, אֵף תִּכּוֹן תִּבְל בְּלִיתִמוּט. נִכּוֹן כְּסֵאֲךָ מֵאֵז מֵעוֹלָם אֶתָּה. נִשְׂאוּ נְהָרוֹת יְהוּה, נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּרָכָיִם. מִקּוֹלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁפָּרִיִם אֲדִיר בְּמָרוֹם יְהוּה. עֲדִיתִךָ נֶאֱמָנוּ מְאֹד לְבֵיתִךָ נֶאֱוָה־קִדְשׁ, יְהוּה לְאֶרֶץ יָמִים.

ערבית

בְּרַכּוּ אֶת־יְהוּה הַמְּבֹרָךְ.

בְּרוּךְ יְהוּה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוּה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֶרְבִים, בְּחִכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ־מִפְּנֵי אוֹר. ׀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוּה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד וְמִלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוּה, הַמַּעְרִיב עֶרְבִים.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבֵּת. תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת. עַל־כֵּן יְהוּה אֱלֹהֵינוּ, בְּשֹׂכְבֵנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תּוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. ׀ כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמֵינוּ, וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה. וְאֶהְבֵּתֶךָ אֶל־תִּסֵּיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוּה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

§ If there is no minyan, add
God is a faithful ruler.

Hear O Israel, Adonai is our God, Adonai alone.
Praised be Your glorious name, Your realm endures forever.

Love Adonai your God, with all your heart, with all your soul and with all your might. Let these words I command you today be upon your heart. Repeat them to your children and speak them when you sit in your home, when you walk in the street, when you lie down and when you rise up. Bind them as a sign upon your hand and let them be as reminders before your eyes. Write them on the door-posts of your homes and upon your gates.

And it will come to pass, that if you always listen to the commandments that I command you today, to love Adonai your God and serve Me with all your heart and with all your soul; then I will provide rain for your land in its proper time; early and late rains that you may gather in your grain, your wine and your oil. I will provide grass in your field for your cattle and you will eat and be satisfied. Take care that your heart is not seduced, lest you turn away and serve other gods and worship them. Then, the anger of Adonai will blaze forth against you and God will shut up the heavens so that there will be no rain and the land will not yield its produce. Swiftly, you will be banished from the good land which Adonai gives you. So place these words of Mine in your heart and in your soul, bind them as a sign upon your hand and let them be as reminders before your eyes. Repeat them to your children and speak of them when you sit in your home and when you walk in the street, when you lie down and when you rise up. Write them on the door-posts of your home and upon your gates. Then your days and your children's days will be many, in the land that Adonai promised to give you and your ancestors, for as long as there are heavens above the earth.

§ If there is no minyan, add
אל מלך נאמן.

שמע ישראל יהוה אלהינו יהוה אחד:
ברוך שם מלכותו לעולם ועד.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך. והיו הדברים האלה אשר אנכי מצוה היום על לבבך. ושננתם לבניך ודברתם בם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך. וקשרתם לאות על ידך והיו לטטפת בין עיניך. וכתבתם על מזוזות ביתך ובשעריך:

והיה אם שמע תשמעו אל מצותי אשר אנכי מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם. ונתתי מטרארצכם בעתו יורה ומלקוש ואספת דגנך ותירשך ויצהרך. ונתתי עשב בשדה לבהמתך ואכלת ושבעת. השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחיתם להם. וחרה אף יהוה בכם ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם. ושמתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אתם לאות על ידכם והיו לטטפת בין עיניכם. ולמדתם אתם את בניכם לדבר בם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך. וכתבתם על מזוזות ביתך ובשעריך. למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם כימי השמים על הארץ:

Adonai said to Moses, "Speak to the children of Israel and tell them that each generation shall put tassels on the corners of their garments; in the tassel of each corner, they are to place a blue thread. This is the function of the tassel, when it catches your eye, you will remember all the commandments of Adonai and do them. Then, you will no longer be enticed by the desires of your heart or your eyes, which also invite you to faithlessness. Thereby, you will remember My commandments and do them and be holy before your God. I am Adonai your God, who brought you out of the land of Egypt to be your God. I am Adonai, your God."

Adonai your God, is Truth.

All this is true, trustworthy and established for us, that You Adonai are our God, there is none else and we Israel are Your people. You redeem us, our ruler, from the power of other rulers. You deliver us from the grasp of tyrants. You perform great deeds beyond comprehension and wonders without number. You set our soul in life, You did not allow our step to falter. You vindicated us with miracles before Pharaoh, with signs and wonders in the land of the offspring of Ham; You brought Your people Israel forth from their midst for everlasting freedom. You brought Your children through the divided Sea of Reeds and they beheld Your might. They sang praises and gave thanks to Your name and willingly accepted Your rule over them. Moses and the children of Israel sang this song to You; together, with great joy, they declared:

"Who is like You Adonai, among all that is worshipped?

Who, like You, is so majestic in holiness,
awesome in praise, working wonders?"

Your children saw Your sovereignty as You split the sea before

Moses. "This is my God," they exclaimed, declaring:

"Adonai shall reign forever and ever."

So it is declared, "Adonai rescued Jacob

and redeemed him from those more powerful than himself."

You are praised Adonai, redeemer of Your people Israel.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ
עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם
אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ
אֲחֵרֵי לְבַבְכֶם וְאֲחֵרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם.
כִּי לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהֵיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:
יְהוָה אֱלֹהֵיכֶם אֱמֶת.

אֱמֶת וְאֱמוּנָה כָּל־זֹאת, וְקִיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ, וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים. הָעֹשֶׂה גְדוּלוֹת עַד־אֵין חֶקֶר,
וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא־נָתַן לְמוֹט
רַגְלָנוּ, הָעֹשֶׂה לָנוּ נְסִים בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת
בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.
כִּי הִמְעַבֵּיר בָּנוּ בֵּין גְּזָרֵי יַם סוּף, וְרָאוּ בְּנֵינוּ גְבוּרָתוֹ. שָׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ. וּמְלִכוּתוֹ בְּרָצוֹן קָבְלוּ עֲלֵיהֶם, מִשָּׁה וּבְנֵי יִשְׂרָאֵל
לֵךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֶם:

מִי־כַמְכָה בְּאֵלִים יְהוָה, מִי כַמְכָה נֶאֱדָר בְּקִדְשׁ,
נוֹרָא תְהִלַּת עֲשֵׂה־פִלְא.

מְלִכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה:

זֶה אֵלֵי עָנוּ, וְאָמְרוּ:

יְהוָה יִמְלוֹךְ לְעֹלָם וָעַד.

וְנֹאמַר: כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֶזֶק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יְהוָה, גְּאֹל יִשְׂרָאֵל.

Adonai, help us to lie down in peace and awaken us our ruler, again to life. Spread over us Your covering of peace, guide us with Your good counsel and save us for the sake of Your name. Shield us, turn away every enemy, disease, violence, famine and sorrow. Remove from before and behind us, anything that would constrain our soul. Shelter us in the shadow of Your wings, for You are a God who guards and protects. You God are a gracious and compassionate ruler. Safeguard our going out and our coming in, for life and for peace, both now and forever. Spread over us the covering of Your peace. You are praised Adonai, who spreads the shelter of peace over us, over all Israel Your people and over Jerusalem

The children of Israel shall keep the Shabbat
to make the Shabbat an eternal covenant for their generations.
It is a sign forever between Me and the children of Israel
that Adonai made heaven and earth in six days
and on the seventh day rested and was refreshed.

§ Chatzi Kaddish may be included here, see page 25

Open my lips my Adonai, that my mouth may proclaim Your praise.

You are praised Adonai our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, the supreme God, generous in love and kindness and possessing all. You remember the pious deeds of our ancestors and because of Your loving nature, You will send a redeemer to their children's children.

§ On Shabbat Shuvah add the sentence in parenthesis

(Remember us for life ruler who delights in life, inscribe us in the Book of Life, for Your sake living God.)

You are a ruler who helps, saves and shields.

You are praised Adonai, shield of Abraham.

You Adonai, are the boundless power that renews life beyond death,
Yours is a might that preserves.

*§ Between Shemini Atzeret and Pesach
the following line is added*

You cause the wind to blow
and the rain to fall.

*§ Between Pesach and Shemini Atzeret
the following line is added*

You cause the dew to settle.

הַשְּׂבִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוּשׁ
עָלֵינוּ סֶפֶת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן
שְׁמֶךָ, וְהַגֵּן בְּעַדְנוּ, וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב, וְגִזּוֹן,
וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ תִּסְתֶּרְנוּ. כִּי אֵל
שׂוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר
צֵאתָנוּ וּבֹאֲנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. ׀ וּפְרֹשׁ עָלֵינוּ
סֶפֶת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עָלֵינוּ וְעַל
כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל-יְרוּשָׁלַיִם.

וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת,
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם, כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם
וְאֶת-הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

§ Chatzi Kaddish may be included here, see page 24

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

§ On Shabbat Shuvah add the sentence in parenthesis

(וְזָכְרֵנוּ לְחַיִּים, מְלֹךְ חֶפֶץ בְּחַיִּים, וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.)

מְלֹךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְהוָה, מְגֵן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*§ Between Shemini Atzeret and Pesach
the following line is added*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

*§ Between Pesach and Shemini Atzeret
the following line is added*

מוֹרִיד הַטֶּל.

With loving-kindness You sustain the living, with abundant mercy
 You renew life beyond death. You support the falling, heal the ailing,
 free the fettered, You keep faith with those who sleep in the dust.
 Who can perform such mighty deeds and who can compare with You,
 a ruler who brings death and life and deliverance?

*§ On Shabbat Shuvah, add the sentences in parenthesis
 (Who is like You, merciful One?)*

With mercy, You recall Your creatures to life.)

You are faithful in renewing life beyond death.

You are praised Adonai, who renews life beyond death.

You are holy and Your name is holy and they are holy
 who praise You day by day.

§ On Shabbat Shuvah, substitute the sentence in parenthesis

You are praised Adonai, the holy God.

(You are praised Adonai, the holy Ruler.)

You sanctified the seventh day for Your glory, the consummation of
 the creation of heaven and earth, blessing it above all other days,
 sanctifying it beyond all other times. So it is written in Your Torah:

"The heavens and earth and all they contain were completed. On the
 seventh day God completed the work that had been undertaken and
 rested on the seventh day from all the work that was to be done. Then
 God blessed the seventh day and sanctified it because on it God rested
 from all the work of creation."

Our God and God of our ancestors, accept our Shabbat offering of rest.
 Add holiness to our lives with Your commandments and grant us a
 share in Your Torah. Fill our lives with Your goodness and let our
 souls know the joy of Your salvation. Purify our hearts to serve You in
 truth. In Your love and goodwill, let us inherit the gift of Your holy
 Shabbat and may all Israel who seek holiness, find in it their rest.

You are praised Adonai, who makes the Shabbat holy.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי
 עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֹךְ מִמִּית וּמְחַיֶּה
 וּמְצַמֵּיחַ יְשׁוּעָה.

§ On Shabbat Shuvah, add the sentence in parenthesis

(מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.)

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל-יוֹם יְהִלְלוּךָ, סֵלָה.

§ On Shabbat Shuvah, substitute the sentence in parenthesis

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

(בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.)

אַתָּה קִדַּשְׁתָּ אֶת-יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֵׂה שָׁמַיִם
 וָאָרֶץ. וּבִרְכָתוֹ מְכַלְ-הַיָּמִים, וּקִדַּשְׁתוּ מְכַלְ-הַיָּמִים וּבֶן בְּתוֹב
 בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאוֹם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַלְ-מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי
 בּוֹ שָׁבַת מְכַלְ-מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתֵנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבָךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
 וּבְרִצּוֹן שֶׁבֶת קֹדֶשְׁךָ, וַיְנוּחוּ בְּהַיָּשָׁר, מִקְדָּשֵׁי שִׁמְךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבֶת.

Adonai our God, accept the prayer of Your people Israel
as lovingly as it is offered.

May the worship of Your people Israel, always be acceptable to You.

§ On Shabbat Rosh Chodesh, the following paragraph is added

(Our God and God of our ancestors, may there rise, come, reach, be noted, be favoured, be heard, be considered and be recalled Your regard and consideration of us; the remembrances of our ancestors; the anointed One, the descendant of David Your servant; Jerusalem the city of Your holiness together with Your people, the family of Israel, come to mind on the day of the New Moon. Adonai our God, remember us on that day for good; bring us Your blessing and sustain us in life. Spare us and be kind to us in accordance with Your promise of deliverance and mercy. Our eyes are turned to You, for You are a merciful and compassionate ruler.)

May we witness Your return to Zion in mercy.

You are praised Adonai, You who restores Your presence to Zion.

We are grateful to You that You are Adonai our God and the timeless God of our ancestors. You are our rock, the rock of our life and from generation to generation You are the shield that saves us. We thank You and recount Your praise for our lives which are held in Your hand, for our souls that are in Your care and for the signs of Your presence that are with us every day. At every moment, at evening, morning and noon, we experience Your wonders and Your goodness. You are good, with everlasting mercy. You are compassionate, with enduring loving-kindness. We have always placed our hope in You.

§ On Shabbat Chanukah the following section is added

(We thank You for the miracles and for the salvation, for the mighty deeds and the victories and the battles which You performed for our ancestors in those days at this time. In the days of Mattityahu, the son of Yochanan, the Hasmonean priest and his sons, when the kingdom of Antiochus rose up against Your people Israel, to make them forget Your Torah and to compel them to stray from the statutes of Your will. You, in Your great mercy stood up for them in the time of their distress. You took

רצה יהוה אלהינו בעמך ישראל, ותפלתם באהבה
תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

§ On Shabbat Rosh Chodesh, the following paragraph is added

(אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר וזכרונו ופקדונו, וזכרון אבותינו, וזכרון משיח בן־דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל־עמך בית ישראל לפניך, לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום ראש החדש הזה. זכרונו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחננו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.)

ותחזינה עינינו בשובך לציון ברחמים.

ברוך אתה יהוה, המחזיר שבינתו לציון.

מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד. צור חיינו, מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על־חיינו המסורים בידך, ועל־נשמותינו הפקודות לך, ועל־נפסיד שבכל־יום עמנו, ועל־נפלאותיך וטובותיך שבכל־עת, ערב ובקר וצהרים. הטוב כי לא־כלו רחמיך, והמרחם כי לא־תמו חסדיך, מעולם קוינו לך.

§ On Shabbat Chanukah the following section is added

על הנסים, ועל הפרקו, ועל הגבורות, ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה. בימי מתתיהו בן־יוחנן כהן גדול, חשמונאי ובניו, בשעמדה מלכות יון הרשעה על־עמך ישראל להשביחם תורתך, ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את־ריבם, דנת את־דינם, מסרת

up their grievance, judged their claim. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous. You made Your name great and holy in Your world and gave a great victory to Your people Israel, as at this very day. Thereafter, Your children entered the inner sanctuary of Your house, they cleared the Temple and kindled the lamps in Your holy courtyards. They appointed eight days of dedication to thank and honour Your great name.)

For all these blessings, may Your name
be praised and exalted, our ruler forever and ever.

*§ On Shabbat Shuvah, add the words in parenthesis
(and inscribe all the people of Your covenant for a good life.)*

May every living being thank You, Selah!
praising Your great name in truth,
for surely, You are the God who sustains and helps us.

You are praised Adonai, Your name is goodness;
it is a joy to offer You thanks.

Grant enduring peace to Your people Israel and all who dwell on earth forever, for You are the supreme sovereign of peace. May it please You to bless Your people Israel in every moment, of every hour, with Your peace.

§ On Shabbat Shuvah substitute these sentences for the line that follows
May we and all Your people of the family of Israel be remembered and inscribed in Your presence in the Book of Life, Blessing, Peace and Sustenance, for a good life and for peace.
You are praised Adonai, the maker of peace.

You are praised Adonai, who blesses Your people Israel with peace.

גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. וליך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן בהיום הזה. ואחר בן באו בניך לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחדרות קדשך, וקבעו שמונת ימי חנכה אלו, להודות ולהלל לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך מלפנו תמיד לעולם ועד.

*§ On Shabbat Shuvah, add the words in parenthesis
(וכתוב לחיים טובים לְבָנֵי בְרִיתְךָ.)*

וכל החיים יודוך סלה, ויהללו את שמך באמת,
האל ישועתנו ועזרתנו סלה.

ברוך אתה יהוה, הטוב שמך וליך נאה להודות.

שְׁלוֹם רַב עַל-יִשְׂרָאֵל עַמְּךָ, וְעַל כָּל-יֹשְׁבֵי תֵבֶל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם. וטוב בעיניך
לְבָרְךָ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

§ On Shabbat Shuvah substitute this sentence for the line that follows
(בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפְרִיָסָה טוֹבָה, נִזְכָּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשָׁלוֹם.
ברוך אתה יהוה, עושה השלום.)

ברוך אתה יהוה, המברך את עמו ישראל בשלום.

My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, let my soul remain humble and at peace with all. Open my heart to Your Torah and give me the will to practice its commandments. May the plans and schemes of those who seek my harm come to nothing. Do it for the sake of those whom You have found worthy of Your love. Let Your power be seen in my salvation, answer me! May the words of my mouth and the meditation of my heart be acceptable to You Adonai, my rock and my redeemer. May God who makes peace in the highest realms bring peace upon us and upon all Israel. Let all respond: Amen

"The heavens and earth and all they contain were completed

On the seventh day God completed the work that had been undertaken and rested on the seventh day from all the work that was to be done.

Then God blessed the seventh day and sanctified it because on it God rested from all the work of creation."

KIDDUSH

You are praised Adonai our God, ruler of the universe,
who creates the fruit of the vine.

You are praised Adonai our God, ruler of the universe, who has made us holy through Your commandments. You delighted in us and with love and pleasure, You gave us Your holy Shabbat as an inheritance, a remembrance of creation. This is the foremost day of holy gatherings, a reminder of the Exodus from Egypt. You chose us to be holy among all peoples. Willingly and with love, You gave us your holy Shabbat to inherit.

You are praised Adonai our God, who makes the Shabbat holy.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּסִים, וְנַפְשֵׁי כְּעֹפֵר לְכָל תְּהִיָּה. פֶּתַח לְבָבִי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל-הַחֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הַזְשִׁיעָה
יְמִינֶךָ וְעַנְנֵי. יְהִי לְרִצּוֹן אֲמֵרֵי-פִי וְהִגִּיזוֹן לְבָבִי לְפָנֶיךָ, יְהוֹה צוּרֵי
וְגֹאֲלֵי. ׀ עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל וְאֲמָרוּ אָמֵן.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם.
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּו שָׁבַת מִכָּל-מְלֵאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

קדוש

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְרָצָה בָּנוּ, וְשָׁבַת קֹדֶשׁ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָנוּ וְזָכְרוֹן
לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי-קֹדֶשׁ, וְזָכַר
לְיִצְיַאת מִצְרַיִם, כִּי-בָּנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל-הָעַמִּים,
וְשָׁבַת קֹדֶשׁ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָתָנוּ.

בָּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשָּׁבַת.

It is our duty to praise the One who is supreme over all, to recognise the greatness of the shaper of creation who did not bring us into being as other nations of the world nor established us as other families of the earth; who did not apportion us an inheritance like theirs but a unique destiny. Therefore we bend low and submit and give thanks before the supreme sovereign, the holy One whose name is praised. Only such a One could stretch out the heavens and the universe beyond whose dominion embraces the furthest reaches of space. This is our God, no other exists. In truth, this is our ruler, there is no other. It is written in the Torah: "Realise this day and take it to heart, it is Adonai who is our God; in the heavens above and on the earth beneath, no other exists."

Therefore, Adonai our God, we put our hope in You. Soon let us witness the glory of Your power, when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off; when the world will be set right by the rule of God and all humanity shall speak out in Your name and all the wicked of the earth shall turn to You. Then all who inhabit this world shall meet in understanding and know that to You alone each one shall submit and every tongue pledge loyalty. In Your presence, Adonai our God, they shall bow down and be humble, accepting the glory of Your being. Then all shall accept the duty of establishing Your rule, so that Your reign of goodness shall come soon and last forever. For true sovereignty is Yours alone, only the glory of Your authority endures forever.

So it is written in Your Torah: "Adonai shall rule forever."

It has been proclaimed:

"Adonai will be acknowledged as ruler over all the earth;
on that day, Adonai will be One and One in name."

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שְׁלֹא שָׁם חָלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכָל־הַמוֹנִם. וְאִנְחָנוּ בְּזָרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסַד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכֵנוּ
אֶפֶס זֹלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבְךָ, כִּי
יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל־הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוֹן. לְתַקֵּן עוֹלָם
בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בְּשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלֹהֵיךָ
כָּל־רִשְׁעֵי־אֶרֶץ. יִפְּירוּ וַיְדַעוּ כָּל־יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִּכְרַע
כָּל־בְּרִיךְ, תִּשָּׁבַע כָּל־לְשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת־עַל מַלְכוּתְךָ, וְתִמְלֹךְ
עָלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וְלְעוֹלָמֵי עַד
תִּמְלֹךְ בְּכָבוֹד,

כְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

■ וְנֹאמַר:

וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאֶרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

KADDISH YATOM

May the great name of Adonai be exalted and hallowed throughout the world created by the will of the One. May Your sovereignty be accepted soon, in our days and the days of the family of Israel.

Let all respond: Amen.

May the great name of Adonai be praised forever and ever.

§ On Shabbat Shuvah, add the words in parenthesis

Praised and celebrated, lauded and worshipped, acclaimed and honoured, exalted and extolled be the name of the holy One, praised be the One, whose praiseworthiness is beyond any praise (far beyond any praise) or song, any honour or consolation that may be uttered in this world. Let all respond: Amen.

May great peace from heaven and the gift of life be granted to us and all the family of Israel. Let all respond: Amen.

May God who makes peace in the highest, bring peace to us and upon all Israel. Let us respond: Amen.

CHATZI KADDISH

May the great name of Adonai be exalted and hallowed throughout the world created by the will of the One. May your sovereignty be accepted soon, in our days and the days of the family of Israel. Let all respond: Amen

May the great name of Adonai be praised forever and ever.

§ On Shabbat Shuvah, add the words in parenthesis

Praised and celebrated, lauded and worshipped, acclaimed and honoured, exalted and extolled be the name of the holy One, praised be the One, whose praiseworthiness is beyond any praise (far beyond any praise) or song, any honour or consolation that may be uttered in this world. Let all respond: Amen.

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא כְרְעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא.

§ On Shabbat Shuvah, add the word in parenthesis

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (וְלְעֵלְא) מִן-כָּל-
בְּרֻכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

חצי קדיש

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא כְרְעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא.

§ On Shabbat Shuvah, add the word in parenthesis

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (וְלְעֵלְא) מִן-כָּל-
בְּרֻכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

We praise and adore the living God who is beyond the bounds of space and time. The unique One, the Oneness without parallel who is beyond the limitations of human definition. The One without form, utterly unlike humankind; more wonderful than any holiness we know. The predecessor of every being that was created; the first who is preceded by nothing in precedence. Behold, the sovereign of all the universe, whose greatness and majesty is manifest to every creature. The One who speaks to all the world, whose prophetic word is freely given through the treasured, cherished people. Israel has known no prophet the like of Moses, whose closeness to God was unmatched. God gave Israel a Torah of truth, transmitted by the faithful prophet, the most trusted of servants. God will never amend nor exchange the given teaching nor put another in its place. God watches and knows the secrets of our hearts, tracing the conclusion even before the deed is conceived. A person of loving deeds rejoices in the love of the One but evil deeds brings evil to the evildoer. At the end of days God will send our anointed one to redeem all who wait in hope of salvation. With great love God will grant life beyond death. Praised in songs is the name of the One for evermore.

The eternal sovereign ruled alone, before the creation of any form;
at whose desire all was brought into being,
whose name henceforth was proclaimed as ruler.

After all has ceased to be, the Awesome One will rule alone.

The One who was and who is, shall ever be in splendour.

The One, the Only, with whom there is no other for comparison,
neither preceding nor following; alone in power and dominion.

This is my God, my living redeemer, the rock I grasp in deep despair,
the flag I wave, the place I hide, the sharer of my cup on the day I call.

Into Your hand I entrust my soul,
when I sleep and when I shall awaken;
and with my soul, my body also,
Adonai is with me, I shall not fear.

יגדל אלהים חי וישתבח, נמצא ואין עת אל-מציאותו.
אחד ואין יחיד ביחודו, נעלם וגם אין סוף לאחדותו.
אין לו דמות הגוף ואינו גוף, לא נערוף אליו קדשתו.
קדמון לכל-דבר אשר נברא, ראשון ואין ראשית
לראשיתו. הנו אדון עולם, לכל-נוצר. יורה גדלתו ומלכותו.
שפע נבואתו נתנו, אל אנשי סגולתו ותפארתו.
לא קם בישראל כמשה עוד, נביא ומביט את-תמונתו.
תורת אמת נתן לעמו אל, על-יד נביאו נאמן ביתו.
לא יחליף האל ולא ימיר דתו, לעולמים לזולתו.
צופה ויודע סתרנו, מביט לסוף דבר בקדמתו.
גומל לאיש חסד כמפעלו, נותן לרשע רע כרשעתו.
ישלח לקץ ימין משיחנו, לפדות מחבי קץ ישועתו.
מתים יחיה אל ברוב חסדו, ברוך עדי עד שם תהלתו.

אדון עולם אשר מלך, בטרוס כל יציר נברא.
לעת נעשה בחפצו כל, אזי מלך שמו נקרא.
ואחרי כבלות הכל, לבדו ימלוך נורא.
והוא ה' והוא ה', והוא יהיה בתפארה.
והוא אחד ואין שני, להמשיל לו להחבירה.
בלי ראשית בלי תכלית, ולו העז והמשרה.
והוא אלי וחי גאלי, וצור חבלי בעת צרה.
והוא נסי ומנוס לי, מנת כוסי ביום אקרא.
בידו אפקיד רוחי, בעת אישן ואעירה.
ועם רוחי גוייתי, יהוה לי ולא אירא.

MORNING SERVICE

MORNING BLESSINGS

"How good are your tents people of Jacob, your homes, descendants of Israel." As for me, it is because of Your great love that I enter Your house; in awe I will worship in Your holy sanctuary. Adonai, as I loved the courts of Your sanctuary, the place where Your glory dwelt, so shall I worship and bend low, humble before Adonai my maker. May my prayer come before You at an acceptable time. God through the abundance of Your love, answer me with your true power to save.

My God, the soul you have given me is pure, You created it, You formed it, You made it live within me. You safeguarded it within me, eventually You will take it from me, only to restore it to me in the time to come. My God and God of my ancestors, as long as the soul is within me, I will declare that You are the ruler of all creation, the sovereign of all souls.

You are praised Adonai, who restores life to the dead.

*§ On Shabbat Rosh Chodesh, Shabbat Chanukah
and Shabbat Ha'atzma'ut,
the service continues on page 37*

שחרית

ברכות השחר

מֵה־טָבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֵי־ךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב חֶסֶדְךָ
אָבוֹא בֵּיתְךָ, אֲשֶׁת־חֹהֵה אֱלֹהֵיכֶל־קֹדֶשְׁךָ בִּירְאָתְךָ. יְהוָה
אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁת־חֹהֵה
וְאֶכְרַעָה, אֲבָרְכָה לִפְנֵי־יְהוָה עֹשִׂי. וְאֲנִי תִפְלְתִי־לְךָ יְהוָה,
עַת רְצוֹן, אֱלֹהִים בְּרַב־חֶסֶדְךָ, עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.

אֱלֹהֵי, נִשְׁמָה שְׁנַתָּה בִּי טְהוֹרָה הִיא. אַתָּה בְּרֵאתָהּ, אַתָּה
יִצְרַתָּהּ, אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקַרְבִּי, וְאַתָּה
עֲתִיד לְטַלָּהּ מִמֶּנִּי, וְלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא. כָּל־זְמַן
שֶׁהִנְשָׁמָה בְּקַרְבִּי, מוֹדָה/מוֹדָה אֲנִי לִפְנֵיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי
אֲבוֹתַי, רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.
כְּרוֹךְ אַתָּה יְהוָה, הַמְּחַזֵּר נְשָׁמוֹת לִפְגָּרִים מֵתִים.

*§ On Shabbat Rosh Chodesh, Shabbat Chanukah
and Shabbat Ha'atzma'ut,
the service continues on page 36*

You are praised Adonai our God, ruler of the universe, who gave Your creatures the understanding to distinguish between day and night.

You are praised Adonai our God, ruler of the universe, who made me according to Your will.

You are praised Adonai our God, ruler of the universe, who made me a Jew.

You are praised Adonai our God, ruler of the universe, who made me free.

You are praised Adonai our God, ruler of the universe, who gives sight to the blind.

You are praised Adonai our God ruler of the universe, who clothes the naked.

You are praised Adonai our God ruler of the universe, who releases the bound.

You are praised Adonai our God, ruler of the universe, who raises the downtrodden.

You are praised Adonai our God, ruler of the universe, who spreads out the earth upon the waters.

You are praised Adonai our God, ruler of the universe, who has provided for my every need.

You are praised Adonai our God, ruler of the universe, who has given me a firm path to follow.

You are praised Adonai our God, ruler of the universe, who girds Israel with strength.

You are praised Adonai our God, ruler of the universe, who crowns Israel with splendour.

You are praised Adonai our God, ruler of the universe, who gives strength to the weary.

You are praised Adonai our God, ruler of the universe, who removes sleep from my eyes and slumber from my eyelids.

May it be Your will Adonai our God and God of our ancestors, that You enable us to live according to Your teaching and hold fast to Your commands. Let us not come into the power of sin or wrong doing, temptation or disgrace. Let not our capacity for evil dominate us. Keep us far from wicked people and corrupt companions. Help us to hold fast to our capacity for goodness and for good deeds. Bend our capacities for good and evil to serve You. Grant us today and every day, grace, kindness and mercy in Your eyes and in the eyes of all who see us. Bestow on us Your loving-kindness.

You are praised, Adonai our God,
who bestows loving-kindness on Your people Israel.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשָּׁכּוֹי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעַשְׂנִי כְּרִצּוֹנִי.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעַשְׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעַשְׂנִי בֶן/בַּת־חֹרִין.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל־הַמַּיִם.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעַשָּׂה לִי כָל־צְרָכָי.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר הִכִּין מַצְעָדֵי גְבוּרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בַּתְּפָאָרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעַף כֹּחַ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַמַּעֲבִיר שְׁנָה מַעֲיָנִי וְתַנּוּמָה מַעֲפָעָי.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שְׁתַּרְגְּלֵנוּ
בְּתוֹרַתְךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאַל תִּבְיָאֵנוּ לֹא לְיַדֵּי חַטָּא,
וְלֹא לְיַדֵּי עֲבָרָה וְעוֹן, וְלֹא לְיַדֵּי נִסְיוֹן, וְלֹא לְיַדֵּי בַּזְיוֹן, וְאַל־
תִּשְׁלַט־בָּנוּ יֵצֶר הָרַע. וְהִרְחִיקֵנוּ מֵאֲדָם רַע וּמִחֶבֶר רַע. וְדַבְּקֵנוּ
בְּיֵצֶר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד־לְךָ.
וּ וְתַנְנוּ הַיּוֹם, וּבְכַל־יּוֹם, לַחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ, וּבְעֵינֵי
כָּל־רוֹאֵינוּ, וְתַגְּמַלְנוּ חֲסָדִים טוֹבִים.

בְּרוּךְ אַתָּה יְהוָה, גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

We should always revere God, even in private and openly declare the truth and tell the truth to ourselves and rise early and proclaim:

Sovereign of all worlds, we do not rely on our own merit but on Your own great mercy as we lay our needs before You. What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our power? What is our might? What can we say before You, Everlasting our God and God of our ancestors? Are not the powerful as nothing before You, the famous as if they had never existed, the learned as if without understanding and the intelligent as if without insight? To You most of our actions are pointless and our daily life trivial. Even human superiority over the beasts is illusory when all seems empty.

Nevertheless, we are Your people, partners in Your covenant, children of Your beloved Abraham, with whom You made a pledge on Mount Moriah; the seed of Isaac who was bound on the altar; the community of Jacob Your firstborn, whom You named Israel and Yeshurun, because of all the love with which You adored him and the joy with which You delighted in him.

Therefore it is our duty to thank You, laud You, glorify You, praise, sanctify and offer praise and thanks to Your name. We are fortunate, how good is our portion, how pleasant our lot and how beautiful is our heritage! We are fortunate, that early and late, morning and evening, twice each day we are privileged to declare:

Hear O Israel, Adonai is our God, Adonai alone.

Praised be Your glorious name, Your realm endures forever and ever.

It was You before the world was created, it is You in this world and in the world to come. Manifest Your holiness through those who hallow You. Sanctify Your name in Your universe and through Your salvation, raise us to dignity and strength.

You are praised Adonai, who makes Your name holy to all humanity.

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בְּסִתְּרָם, וּמוֹדָה עַל הָאֱמֶת,
וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁבַּח וַיֹּאמֶר.

רְבוּז פְּלִי-הָעוֹלָמִים, לֹא עַל-צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ
לְפָנֶיךָ, כִּי עַל-רַחֲמֶיךָ הַרְבִּים. מָה אֲנַחְנוּ, מָה חֵינּוּ, מָה
חֲסָדֵנוּ, מָה-צְדָקָנוּ, מָה-יְשׁוּעָתָנוּ, מָה-פָּחַדְנוּ, מָה-גְבוּרָתָנוּ.
מָה-נֶאֱמַר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא
פְּלִי-הַגְּבוּרִים פְּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כֹּלָא הֵינּוּ, וְחַכְמַיִם כְּבָלֵי
מִדָּע, וְנְבוֹנִים כְּבָלֵי הַשֶּׁפֶל. כִּי רַב מַעֲשֵׂיהֶם תַּהוּ, וַיְמִי חֵיֵיהֶם
הֶבֶל לְפָנֶיךָ, וּמוֹתֵר הָאָדָם מִן-הַבְּהֵמָה אִין, כִּי הֶבֶל הֶבֶל.

אָבֵל אֲנַחְנוּ עַמֶּךָ, בְּנֵי בְרִיתֶךָ, בְּנֵי אַבְרָהָם אֱהָבְךָ שְׁנֵי-שִׁבְעַת
לֹו בְּהַר הַמּוֹרִיָּה, זָרַע יִצְחָק יְחִידוֹ, שְׁנַעֲקָד עַל גֵּב הַמִּזְבֵּחַ,
עַדֵּת יַעֲקֹב בְּנֶדֶךָ בְּכוֹרֶךָ, שְׁמֵאֱהָבְתֶךָ שְׁאֱהָבְתָּ אוֹתוֹ,
וּמִשְׁמַחְתֶּךָ שְׁשִׁמַּחְתָּ-בוֹ, קָרָאתָ אֶת-שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן.

לְפִיכֶךָ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ, וְלִשְׁבַּחְךָ, וְלִפְאָרְךָ, וְלִבְרַךְ
וְלִקְדֹּשׁ וְלִתְתּוֹת שִׁבַּח וְהוֹדָיָה לְשִׁמְךָ. ׀ אֲשֶׁרֵינוּ, מִהַטּוֹב
חֶלְקֵנוּ, וּמִהַנְּעִים גּוֹרְלֵנוּ, וּמִהַיְפָה יְרֻשָׁתָנוּ. אֲשֶׁרֵינוּ, שְׁאֲנַחְנוּ
מִשְׁפִּימִים וּמִעֲרִיבִים, עָרַב וּבָקָר, וְאוֹמְרִים פְּעַמִּים בְּכֹל-יוֹם:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אֲתָהּ הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אֲתָהּ הוּא מִשְׁנִבְרָא
הָעוֹלָם, אֲתָהּ הוּא בְּעוֹלָם הַזֶּה, וְאֲתָהּ הוּא לְעוֹלָם הַבָּא. קְדֹשׁ
אֶת-שִׁמְךָ עַל מְקַדְּשֵׁי שִׁמְךָ, ׀ וְקְדֹשׁ אֶת-שִׁמְךָ בְּעוֹלָמְךָ,
וּבִישׁוּעָתֶךָ תִּרְיָם וְתִגְבִּיָּה קִרְנֵנוּ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ אֶת-שִׁמְךָ בְּרַבִּים.

You are Adonai our God, in the heavens and on earth and in the heavens of heavens. Truly, You are the first and You are the last; there is no god other than You. Gather in those who yearn for You from the four corners of the earth. Let all who walk the earth recognize and know that You alone are God over all the realms of the earth. You have made the heavens and the earth, the sea and all that is in them. Who among all Your handiwork, above and below can question You? Our guardian in heaven, be merciful to us for we bear Your great name.

Fulfil for us the promise made through Your prophet Zephaniah: "A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours in the midst of all the peoples of the earth. You, yourself will see this when I bring home the captives, says Adonai."

VERSES OF PRAISE

Praised is the One who spoke and the world was born, praised is the One.
 Praised is the sustainer of creation. Praised is the One who speaks and does.
 Praised is the One who decrees and fulfils.
 Praised is the One who has mercy on the earth.
 Praised is the One who has mercy on all creatures.
 Praised is the One who rewards reverence well.
 Praised is the One who lives forever, enduring for all eternity.
 Praised is the One who redeems and rescues, whose name is praised.

You are praised, Adonai our God, ruler of the universe, merciful, guardian God, extolled by the mouth of Your people, lauded and glorified by the tongue of Your faithful servants and through the psalms of David Your servant. With praises and songs we shall laud You; Adonai our God, we shall exalt You, glorify You, revere Your name and proclaim Your reign, our ruler, our God. You are the unique lifegiver of the universe, the ruler whose great name is eternally praised and glorified. You are praised Adonai, the ruler who is lauded with songs of praise.

אתה הוא יהוה אלהינו, בשמים ובארץ ובשמי השמים העליונים. אמת, אתה הוא ראשון, ואתה הוא אחרון, ומבלעדיך אין אלהים. קבץ קוץ מארבע פנות הארץ, יבירו וידעו כל־באי עולם כי אתה הוא האלהים לבדך לכל ממלכות הארץ. אתה עשית את־השמים ואת־הארץ, את־הים, ואת־כל־אשר־בם, ומי בכל־מעשה ידיך בעליונים או בתחתונים שיאמר לך, מה־תעשה. אבינו שבשמים, עשה עמנו חסד בעבור שמך הגדול שנקרא עלינו, וקיים־לנו יהוה אלהינו מה שכתוב: פעת ההיא אביא אתכם, ובעת קבצי אתכם, כי אתן אתכם לשם ׀ ולתהלה בכל עמי הארץ, בשובי את־שבותיכם לעיניכם, אומר יהוה.

פסוקי דזמרה

ברוך שאמר והיה העולם, ברוך הוא.
 ברוך עשה בראשית, ברוך אומר ועושה,
 ברוך גוזר ומקיים, ברוך מרחם על הארץ,
 ברוך מרחם על הבריות, ברוך משלם שכר טוב ליראיו,
 ברוך חי לעד וקיים לנצח, ברוך פודה ומציל, ברוך שמו.

ברוך אתה יהוה אלהינו מלך העולם, האל האב הרחמן, המהלל בפני עמו, משבח ומפאר בלשון חסידיו ועבדיו. ובשירי דוד עבדך. נהללך יהוה אלהינו בשבחחות ובזמירות. נגדלך ונשבחך ונפאריך ונזכיר שמך ונמליכה, מלבנו אלהינו. ׀ יחיד חי העולמים, מלך משבח ומפאר עדיעד שמו הגדול. ברוך אתה יהוה, מלך מהלל בתשבחות.

The breath of all that lives shall praise Your name Adonai our God.
The force that drives all flesh shall always
glorify and exalt every thought of You our ruler.
From this world to the next You are God.

Other than You, we have no ruler, redeemer or saviour. Liberator, rescuer, sustainer and carer in every time of trouble and distress, we have no ruler but You. You are the first and the last, God of all creatures, sovereign of all history, adored in worship, who guides the universe with love and its creatures with compassion. Adonai neither slumbers nor sleeps. You are the One who rouses the sleepers and awakens the slumberers; gives voice to the speechless; frees the fettered; supports the faltering and raises those bowed down. To You alone we declare our gratitude.

If our mouths were full of song as the sea,
our tongues with joyful sounds like the roar of its waves,
our lips with praise as the outspread sky, our eyes shining like the sun
and the moon, our hands stretched out like eagles' wings in the air,
our feet as swift as the wild deer; we still could not thank You enough,
Adonai our God and God of our ancestors
or praise Your name sufficiently, for even one of the thousands upon
thousands of favours You did for our ancestors and for us.

Adonai our God, You rescued us from Egypt, freed us from the camp of slavery. In famine You fed us, in prosperity You sustained us. You delivered us from violence, You saved us from plagues and You rescued us from many terrible diseases. To this day Your love has been our help and Your kindness has not forsaken us. Therefore the limbs which You formed for us, the spirit and soul You breathed into us and the tongue that You set in our mouth, shall ever thank and praise, laud and glorify, exalt and extol, revere, sanctify and declare the sovereignty of Your name, our ruler. Every mouth shall thank You, every tongue shall praise You, every knee shall bend to You, all shall bow low before You.

נְשַׁמַּת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְהוָה אֱלֹהֵינוּ.
וְרוּחַ כָּל־בֶּשֶׂר תִּתְפָּאֵר וּתְרוֹמִם זְכָרְךָ מִלְּפָנֶיךָ תָּמִיד.
מִן הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל.

וּמִבְלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיֵם
וּמְרַחֵם, בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מִלֶּךְ אֱלֹהֵי אֲתָהּ.
אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹן כָּל־
תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשׁוּבָה, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד
וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְהוֶה לֹא־יָנוּם וְלֹא־יִישָׁן, הַמְעוֹרֵר יֹשְׁנִים
וְהַמְקִיץ נֹרְדָמִים וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ
נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לֶךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אֵלוֹ פִּינוּ מְלֵא שִׁירָה בָּיָם, וְלִשְׁוֹנָנוּ רְנָה כְּהַמּוֹן גְּלִיו,
וְשִׁפְתוֹתֵינוּ שׁוֹבַח כְּמִרְחַבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ
וּכְיָרַח, וְיַדֵּינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאַיָלוֹת.
אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לֶךְ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְלַבְּרָךְ אֶת־שִׁמְךָ עַל־אַחַת מֵאַלְפֵי אֲלָפִים אֲלָפִים
וְרַבֵי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

מִמַּצְרַיִם גָּאֵלְתָּנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים פָּדִיתָנוּ, בְּרַעַב
זָנַתָּנוּ וּבְשִׁבְעַת בְּלַפְלִתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדָּבָר מִלְטָתָנוּ
וּמִחַלְלִים רָעִים וְנֹאמְנִים דִּלִּיתָנוּ. עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ
וְלֹא־עֲזָבוּנוּ חֶסֶדְךָ וְאֵל תִּשְׁטַנּוּ יְהוָה אֱלֹהֵינוּ לְנֶצַח. עַל־כֵּן
אֲבָרִים שִׁפְלִגְתָּ בָנוּ, וְרוּחַ וְנִשְׁמָה שִׁנְפַחְתָּ בְּאַפֵּינוּ, וְלִשׁוֹן
אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּתְפָּאֲרוּ וַיְרוֹמְמוּ
וַיְעַרְצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלְּפָנֵינוּ. כִּי כָל־פֶּה לֶךְ
יֹדֶה, וְכָל־לִשׁוֹן לֶךְ תִּשְׁבַּע, וְכָל־בְּרָךְ לֶךְ תִּכְרַע, וְכָל־קוֹמָה
לִפְנֶיךָ תִּשְׁתַּחֲוֶה.

All hearts shall fear You and our innermost being sing praises to Your name, as the psalmist sang: "All my bones shall cry out Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?" Who is like You? Who is equal to You? Who can be compared to You, great, mighty and awesome God, transcendent God, creator of heaven and earth. We shall laud, extol, glorify and praise Your holy name, even as David sang: "Praise Adonai O my soul; let every fibre of my being praise God's holy name!"

You are God in the vastness of Your power, great in the glory of Your name, mighty forever, awesome through awesome deeds; You O ruler, are enthroned above all.

You inhabit eternity, holy is Your name. As it is written: "Rejoice in Adonai, you righteous, from the worthy, praise is fitting." By the mouth of the upright You are lauded; by the words of the righteous You are praised; by the tongue of the faithful You are acclaimed and in the heart of the holy You are hallowed.

Your name shall be praised forever, great and holy God, our ruler in heaven and on earth. Therefore, Adonai our God and God of our ancestors, song and prayer, lauding and adoration; power and dominion; triumph, majesty and strength; psalms and splendour; holiness and sovereignty; praise and gratitude belong to Your great and holy name forever and ever. You are praised Adonai God, our ruler crowned with adoration, God of thanksgivings, sovereign of wonders, who delights in our songs of praise, mighty ruler, life-giver of the universe.

Praise Adonai, source of all blessing.

Praised be Adonai, source of all blessing forever and ever.

You are praised Adonai, our God, ruler of the universe,
who forms light, yet creates darkness,
who makes peace, yet creates everything.

וְכָל-לִבָּבוֹת יִירָאוּךָ, וְכָל-קָרֵב וּבְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדָבָר שְׁכַתּוֹב: כָּל-עַצְמוֹתַי תִּאֲמַרְנָה, יְהוָה מִי כָמוֹךָ, מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ, וְעֲנִי וְאֲבִיוֹן מִגְּזֵלוֹ. מִי יִדְמֶה-לָךְ וּמִי יִשׁוּהֶ-לָּךְ וּמִי יַעֲרֹךְ-לָךְ. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, קִנְיָה שָׁמַיִם וָאָרֶץ. ׀ נְהַלְלֶךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת-שֵׁם קְדֹשְׁךָ. כְּאִמּוֹר: לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת-יְהוָה, וְכָל-קָרְבֵי אֶת-שֵׁם קְדֹשׁוֹ.

הָאֵל בְּתַעֲצוּמוֹת עֲזֹךָ, הַגָּדוֹל בְּכְבוֹד שִׁמְךָ. הַגִּבּוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ. הַמְּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנֹשֵׂא.

שׁוֹכֵן עַד, מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכַתּוּב: רַנְּנוּ צְדִיקִים בִּיהוָה, לְיִשְׂרָאֵל נְאֻה תְהִלָּה. בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל. וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבְקָרֵב קְדוֹשִׁים תִּתְקַדָּשׁ.

יִשְׁתַּבַּח שִׁמְךָ לְעַד מִלְּפָנֶיךָ, הָאֵל הַמְּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נְאֻה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שִׁיר וּשְׁבַחְךָ, הִלֵּל וְזַמְרָה, עֲזוֹ וּמִמְשָׁלָה, נִצָּחַת, גְּדֻלָּה וּגְבוּרָה, תְהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמְלֻכוֹת. ׀ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה, אֵל מְלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זַמְרָה, מְלֶךְ אֵל חַי הַעוֹלָמִים.

בְּרַכּוּ אֶת-יְהוָה הַמְּבָרָךְ.

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעַד.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עוֹשֵׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל.

All will thank You, all will honour You and all say: "Nothing is as holy as Adonai." All exalt You creator of all. You are the God who daily opens the doors of the Eastern portals and pierces the firmament with light; the One who brings forth the sun from its dwelling-place and the moon from its abode. You are the One who illuminates all the world and its inhabitants; whom You created with the attribute of mercy. You are the One who illuminates the earth and all who dwell on it with compassion and in Your goodness You renew daily, perpetually, the work of creation. You are the ruler who was exalted in solitude even before creation, who is praised, glorified and extolled since days of old. Everlasting God, in Your abundant compassion, be compassionate to us. Pillar of our strength, our fortress rock, shield of our safety, You are a stronghold for us. There is no comparison to You, there is nothing except for You, there is nothing without You, for who is like You? There is no comparison to You Adonai our God in this world and there will be nothing except for You our ruler, in the life of the world to come. Without you our redeemer, there will be nothing in the days of the Messiah, no other saviour can grant immortal life.

To the God who rested on the seventh day from all the tasks of creation and ascended to occupy the throne of glory; who with splendour enwrapped the day of rest, declaring the Shabbat day a delight; this is the praise of the seventh day; that on it God rested from all the works of creation and the seventh day itself gives praise saying: "A psalm, a song for the Sabbath day. It is good to thank Adonai." Therefore, let all creatures glorify and praise God. Let all give glory, honour and exaltation to God, ruler, creator of everything. You in Your holiness bestow rest on Your people Israel on the sacred Shabbat day. May Your name, Adonai our God, be sanctified and may Your fame O ruler, be glorified in the heavens above and on the earth beneath. May You be praised O saviour, beyond the praises of Your handiwork and beyond the brilliant lights that You have made which glorify You. Selah!

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבַּחוּךָ, וְהַכֹּל יֹאמְרוּ: אֵין קְדוֹשׁ כִּיהוּה. הַכֹּל יְרוֹמְמוּךָ סֵלָה, יוֹצֵר הַכֹּל. הָאֵל הַפּוֹתַח בְּכָל-יוֹם דְּלֹתוֹת שְׁעָרֵי מִזְרַח, וּבּוֹקֵעַ חֲלוֹנֵי רְקִיעַ, מּוֹצִיא חַמָּה מִמְּקוֹמָהּ, וְלִבְנֵה מִמְּכוֹן שַׁבְּתָהּ, וּמֵאִיר לְעוֹלָם בָּלוּ וּלְיוֹשְׁבָיו, שִׁבְרָא בְּמִדַּת רַחֲמִים. הַמֵּאִיר לְאָרֶץ וּלְדָרִים עֲלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. הַמְּלַךְ הַמְּרוֹמֵם לְבָדוֹ מְאֹד. הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר מְשַׁגְּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁגָּב בַּעֲדֵנוּ. אֵין כְּעַרְכֶּךָ וְאֵין זוֹלָתְךָ, אֶפֶס בְּלִתְךָ, וּמִי דוֹמֶה לָךְ. ׀ אֵין כְּעַרְכֶּךָ יְהוּה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה, וְאֵין זוֹלָתְךָ מִלִּפְנֵי הָעוֹלָם הַבָּא. אֶפֶס בְּלִתְךָ גּוֹאֲלָנוּ לִימּוֹת הַמָּשִׁית. וְאֵין דוֹמֶה לָךְ מוֹשִׁיעֵנוּ לְתַחֲתֵי הַמַּתִּים.

לְאֵל אֲשֶׁר שָׁבַת מְכַל-הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הַתְּעֵלָה, וַיֵּשֶׁב עַל-כִּסֵּא כְבוֹדוֹ, תִּפְאֶרֶת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵג קָרָא לַיּוֹם הַשְּׁבִיעִי. זֶה שִׁבַּח שֶׁל יוֹם הַשְּׁבִיעִי, שֶׁבוּ שָׁבַת אֵל מְכַל-מְלֵאכְתּוֹ. וַיּוֹם הַשְּׁבִיעִי מְשַׁבַּח וְאֹמֵר: מִזְמוֹר שִׁיר לַיּוֹם הַשְּׁבִיעִי, טוֹב לְהוֹדוֹת לַיהוּה. לְפִיכֶךָ יִפְאָרוּ וַיְבָרְכוּ לְאֵל כָּל-יְצוּרָיו. שִׁבַּח יִקָּר וַיִּגְדֹּל יִתְנוּ לְאֵל מֶלֶךְ יוֹצֵר כָּל, הַמְּנַחֵיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בַּיּוֹם שַׁבַּת קְדוֹשׁ. שְׁמֶךָ יְהוּה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזָכְרְךָ מִלִּפְנֵי יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת. תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל-שִׁבַּח מַעֲשֵׂה יְדֶיךָ, וְעַל-מְאֹרֵי-אוֹר שֶׁעֲשִׂיתָ יִפְאָרוּךְ סֵלָה.

Revered in praise, sovereign of wonders, day after day, perpetually in Your goodness, You renew the work of creation. As it is said: "Give thanks to the One who makes the great lights, whose love endures forever." Cause a new light to shine upon Zion and may we all be worthy to delight in its splendour. You are praised Adonai, creator of the lights of the heaven.

With deep love You have loved us and with great and overflowing tenderness You have taken pity on us. Our parent, our ruler, for the sake of our ancestors who trusted You and to whom You taught the rules of life, be gracious to us and teach us also. Our parent, merciful guardian; have mercy on us, give our hearts the power to understand and discern, to listen, to learn and to teach, to keep and to do and fulfil all the words of Your Torah's teaching with love. Enlighten our eyes with Your Torah, cause our hearts to cleave to Your commandments. Make our thoughts as one to love and revere Your name, so that we shall never be put to shame. As we have trusted in Your great holy and awesome name, so may we exalt and rejoice in Your salvation. Bring us in peace from the four corners of the earth and lead us in dignity to our land. For You are the power which works to save us, You have chosen us among every people and tongue. You have brought us close to Your great name in truth, to honour You and proclaim Your oneness with love.

You are praised Adonai, who chooses Your people Israel with love.

§ If there is no minyan, add
God is a faithful ruler.

Hear O Israel, Adonai is our God, Adonai alone.

Praised be Your glorious name, Your realm endures for ever and ever.

Love Adonai your God, with all your heart, with all your soul and with all your might. Let these words I command you today be upon your heart. Repeat them to your children and speak them when you sit in your home, when you walk in the street, when you lie down and when you rise up. Bind them as a sign upon your hand and let them be as reminders before your eyes. Write them on the door-posts of your homes and upon your gates.

נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת. הַמְחִיד בְּטוֹבוֹ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְרָאשִׁית. ׀ כְּאָמֹר: לַעֲשֵׂה אוֹרִים גְּדוֹלִים, כִּי לְעוֹלָם חֲסִדוֹ. אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר, וְנִזְכָּה כָּלנוּ מִהֲרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

אֶהְבֶּה רַבָּה אֶהְבַּתְנוּ, יְהוָה אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַת עֲלֵינוּ. אָבִינוּ מִלְּפָנֶינוּ, בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ, וַתִּלְמַדְם חֻקֵי חַיִּים, כִּן תִּחַנְּנוּ וַתִּלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עֲלֵינוּ, וַתֵּן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁפִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ וּלְאַיִבוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קְדוֹשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיֵלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ, וַתּוֹלַכְנוּ קוֹמְמֵיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה, וּבָנוּ בַחֲרַתְּ מִכָּל עַם וְלִשׁוֹן. ׀ וְקִרְבַּתְנוּ לְשְׁמֶךָ הַגְּדוֹל סֵלָה בְּאַמֶּת לְהוֹדוֹת לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה.

בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

§ If there is no minyan, add
אל מִלֵּךְ נֶאֱמָן.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלִכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִכִּי מְצִוֶּנְךָ הַיּוֹם עַל-לִבְבְּךָ. וְשִׁנַּנְתָּם לְבִנְיָד וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

And it will come to pass, that if you always listen to the commandments that I command you today, to love Adonai your God and serve Me with all your heart and with all your soul, then I will provide rain for your land in its proper time; early and late rains that you may gather in your grain, your wine and your oil. I will provide grass in your field for your cattle and you will eat and be satisfied. Take care, that your heart is not seduced, lest you turn away and serve other gods and worship them. Then, the anger of Adonai will blaze forth against you. I will shut up the heavens so that there will be no rain, the land will not yield its produce. Swiftly, you will be banished from the good land which Adonai gives you. So place these words of Mine in your heart and in your soul, bind them as a sign upon your hand and let them be as reminders before your eyes. Repeat them to your children and speak of them when you sit in your home and when you walk in the street, when you lie down and when you rise up. Write them on the door-posts of your home and upon your gates. Then your days and your children's days will be many, in the land that Adonai promised to give to your ancestors, for as long as there are heavens above the earth.

Adonai said to Moses, "Speak to the Children of Israel and tell them that each generation shall put tassels on the corners of their garments; in the tassel of each corner, they are to place a blue thread. This is the function of the tassel; when it catches your eye, you will remember all the commandments of Adonai and do them. Then, you will no longer be enticed by the desires of your heart or your eyes, which also invite you to faithlessness. Thereby, you will remember My commandments and do them and be holy before your God. I am Adonai, your God, who brought you out of the land of Egypt to be your God. I am Adonai, your God."

Adonai, your God, is Truth.

וְהָיָה אִם-שָׁמַעַתְּ אֶת-שְׁמִיעוֹ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֹבְדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּתְּ דְגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאִכְלֹתָ וְשָׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פְּנֵי-יַפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם. וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתֹּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנּוּ עַל-צִיצִית הַכַּנֵּף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם. ׀ לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִזְוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

יהוה אלהיכם אמת.

True and certain, established and enduring, fair and faithful, beloved and cherished, delightful and pleasant, awesome and magnificent, whole and welcome, good and beautiful is this word for us forever. True it is that the God of the universe is our ruler; the rock of Jacob is the shield of our salvation. From generation to generation You endure, Your name endures and Your throne stands firm; Your sovereignty and Your faithfulness endure for all time.

It is true that You are Adonai our God and the God of our ancestors; our ruler, the ruler of our ancestors; our redeemer, the redeemer of our ancestors; our creator, the rock of our salvation, our deliverer and our rescuer; so were You ever known; there is no God but You.

It is You who always helped our ancestors, in every generation You were the shield and saviour for them and their children after them. Though You dwell at the zenith of the universe, Your justice and Your righteousness extend to the ends of the earth. Happy is the one who hears Your commands and takes to heart Your teaching and Your word. True it is that You are the leader of Your people, a mighty ruler to take up their cause. True it is, that You are the first and You are the last and beside You we have no ruler who rescues and saves. From Egypt Adonai our God, You saved us and from the house of slavery You redeemed us. You slew all their firstborn and You redeemed Your firstborn; You split the Sea of Reeds and while You drowned the wicked You rescued Your beloved. The water engulfed their foes, not one of them escaped. For this the beloved praised and exalted God, the dear ones offered songs, psalms, exaltations, praises and thanksgivings to the ruler, the living and enduring God, glorified and exalted, great and awesome, who humbles the haughty and raises the lowly; who frees the captive and rescues the humble, helping the poor responding to their call.

Praises to the supreme God; praise the One most worthy of praise. Moses and the children of Israel sang this song to You; together, with great joy, they declared:

אֱמֶת וַיֵּצִיב וַנִּכּוֹן וְקִים וַיִּשָּׂר וַנֶּאֱמַן וְאָהוּב וְחָבִיב וְנַחֲמָד
וְנָעִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמְקַבֵּל וְטוֹב וַיִּפְּהַּ הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת אֱלֹהֵי עוֹלָם מִלְּפָנֶיךָ צוּר יַעֲקֹב,
מִגֵּן יִשְׁעֵנוּ, לְדֹר וָדֹר הוּא קִים, וְשָׁמוּ קִים, וְכִסְאוֹ נִכּוֹן,
וּמַלְכוּתוֹ וְאַמוֹנָתוֹ לְעַד קִימָת.

אֱמֶת שְׁאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
מִלְּפָנֶיךָ מֶלֶךְ אֲבוֹתֵינוּ, גִּאֲלָנוּ גִּאֲלֵי אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר
יִשׁוּעֵתֵינוּ, פּוֹדֵנוּ וּמַצִּילָנוּ מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוּלָתְךָ.

עֲזַרְתָּ אֲבוֹתֵינוּ אֲתָהּ הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם
אֲחֵרֵיהֶם בְּכָל־דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשָׁבֶךָ, וּמִשְׁפָּטֶךָ
וְצַדִּיקְתֶּךָ עַד אֶפְסֵי־אָרֶץ. אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׂים עַל־לִבוֹ. אֱמֶת אֲתָהּ הוּא אֲדוֹן לְעַמֶּךָ,
וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבִים. אֱמֶת אֲתָהּ הוּא רֵאשׁוֹן וְאֲתָהּ הוּא
אֲחֵרוֹן, וּמַבְלֵעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם
גִּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ, וּמִבְּיַת עֲבָדִים פָּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם
הִרְגָתָ, וּבְכוֹרֶיךָ גִּאֲלָתָ, וַיִּסְּסוּךָ בְּקַעַתָּהּ, וַיִּזְדִּים טִבְעַתָּהּ, וַיִּדְּיִם
הָעֵבֶרֶתָ, וַיִּכְסּוּ מַיִם צָרִיהֶם, אֶחָד מֵהֶם לֹא נוֹתֵר. עַל־זֹאת
שָׁבַחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנָתַנוּ יְדִידִים זְמֵרוֹת שִׁירוֹת
וְתִשְׁבַּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיִם, רֵם וְנִשְׂאָ,
גָּדוֹל וְנוֹרָא, מְשֻׁפָּל גֵּאִים, וּמִגְּבִיַּה שְׁפָלִים, מוֹצִיא אֲסִירִים,
וּפּוֹדֵה עֲנוּיִם, וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעַמּוֹ בְּעַת שְׁוֹעֵם אֱלֹיוּ.

תְּהִלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבוֹרָךְ. מִשָּׁה וּבְנֵי יִשְׂרָאֵל
לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם:

"Who is like You Adonai, among all that is worshipped?
Who, like You, is so majestic in holiness,
awesome in praise, working wonders?"
With a new song the rescued praised Your name at the sea shore,
all of them together gave thanks, acknowledged Your sovereignty
and declared;

"Adonai shall reign for ever and ever."

Rock of Israel, arise to the aid of Israel, fulfil Your pledge to deliver
Judah and Israel. Our redeemer is Adonai, the commander-in-chief
whose name is the holy One of Israel.
You are praised Adonai, redeemer of Israel.

Open my lips my Adonai, that my mouth may proclaim Your praise.

You are praised Adonai our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, the supreme God, generous in love and kindness and possessing all. You who remembers the pious deeds of our ancestors and because of Your loving nature, will send a redeemer to their children's children.

§ On Shabbat Shuvah add the sentence in parenthesis

(Remember us for life, ruler who delights in life,
inscribe us in the book of life for Your sake living God.)

You are a ruler who helps, saves and shields.

You are praised Adonai, shield of Abraham.

You Adonai, are the boundless power that renews
life beyond death, a might that preserves.

*§ Between Shemini Atzeret and Pesach
the following line is added*

You cause the wind to blow
and the rain to fall.

*§ Between Pesach and Shemini Atzeret
the following line is added*

You cause the dew to settle.

With loving-kindness You sustain the living, with abundant mercy
You renew life beyond death. You support the falling, heal the ailing,
free the fettered, You keep faith with those who sleep in the dust. Who
can perform such mighty deeds and who can compare with You, a
ruler who brings both death and life and deliverance?

מִי־כְמֹכָה בְּאֵלִים יְהוָה, מִי כְּמֹכָה נֶאֱדָר בְּקִדְשׁ,
נִרְאָה תְהִלַּת עֲשֵׂה פִּלְאָ.
שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל־שִׁפְתַי הַיָּם,
יַחַד בְּלִים הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנַאֲמֶךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה, גְּאֻל יִשְׂרָאֵל.

אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְהִלָּתֶךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

§ On Shabbat Shuvah add the sentence in parenthesis

(זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים,
וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.)

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן.

בְּרוּךְ אַתָּה יְהוָה, מְגִן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי, מְחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*§ Between Shemini Atzeret and Pesach
the following line is added*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

*§ Between Pesach and Shemini Atzeret
the following line is added*

מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלֶךְ מִמִּית וּמְחִיָּה
וּמְצַמִּיחַ יְשׁוּעָה.

§ On Shabbat Shuvah add the sentences in parenthesis

(Who is like You merciful One? With mercy You recall Your creatures to life.)

You are faithful in renewing life beyond death. You are praised Adonai, who renews life beyond death. You are holy and Your name is holy and those who seek holiness praise You day by day.

§ On Shabbat Shuvah, substitute the sentence in parenthesis

You are praised Adonai, the holy God.
(You are praised Adonai, the holy Ruler.)

Moses rejoiced at the gift of his destiny when You declared him a faithful servant. You placed on his head a crown of splendour when he stood before You on Mount Sinai. He brought down in his hand two tablets of stone inscribed with the observance of Shabbat.

Thus it is written in Your Torah:

The children of Israel shall keep the Shabbat
to make the Shabbat an eternal covenant for their generations.

It is a sign forever between Me and the children of Israel
that Adonai made heaven and earth in six days
and on the seventh day rested and was refreshed.

In love, You gave Your people Israel the Shabbat, to the seed of Jacob whom You chose. The people that hallows the seventh day will all be satisfied and delighted by Your goodness. It pleased You to sanctify the seventh day, calling it the most desirable of days, a remembrance of creation.

Our God and God of our ancestors, accept our Shabbat offering of rest. Add holiness to our lives with Your commandments and grant us a share in Your Torah. Fill our lives with Your goodness and let our souls know the joy of Your salvation. Purify our hearts to serve You in truth. In Your love and goodwill let us inherit the gift of Your holy Shabbat and may Israel who hallow Your name find in it their rest

You are praised Adonai, who makes the Shabbat holy.

§ On Shabbat Shuvah add the sentence in parenthesis

(מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.)

וְנֶאֱמַן אֶתְּךָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.
אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁים בְּכָל-יוֹם יְהַלְלוּךָ, סֵלָה.

§ On Shabbat Shuvah, substitute the sentence in parenthesis

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.
(בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.)

יִשְׂמַח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ, כִּי עָבַד נְאֻמָּן קְרֵאתָ לוֹ. כְּלִיל
תְּפִאָּרַת בְּרֵאשׁוֹ נָתַתָּ, בְּעֶמְדוֹ לְפָנֶיךָ עַל-הַר סִינַי. וּשְׁנֵי-
לוּחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת.
וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת,
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדוֹרְתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי-שִׁשַּׁת יָמִים עָשָׂה יְהוָה אֶת-
הַשָּׁמַיִם וְאֶת-הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

וַתִּתֵּן אֹתוֹ לְיִשְׂרָאֵל עִמָּךְ בְּאַהֲבָה, לְזָרַע יַעֲקֹב אֲשֶׁר בָּם
בְּחַרְתָּ. עִם מְקַדְּשֵׁי שְׁבִיעִי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ,
וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוֹ, חֲמֻדַּת יָמִים אוֹתוֹ קְרֵאתָ, זִכָּר
לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ, קְדֹשָׁנוּ בְּמִצּוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ,
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שַׁבָּת קְדֹשָׁךְ וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדְּשׁ הַשַּׁבָּת.

Adonai our God, accept the prayer of Your people Israel
as lovingly as it is offered.
May the worship of Your people Israel always be acceptable to You.

§ On Shabbat Rosh Chodesh the following paragraph is added

(Our God and God of our ancestors, may remembrance and consideration of us as well as the remembrance of our ancestors rise, come and touch You, be regarded, favoured, heard and recalled by You, together with the remembrance of the anointed one, the descendant of Your servant David, together with Jerusalem, city of Your holiness. Let the remembrance of all Your people, the family of Israel, come before You for deliverance and for benefit, for grace, kindness and compassion, for life and peace on this day of the New Moon. Adonai our God, remember us on this day for benefit and consider us for blessing and sustain us in life. As to salvation and compassion, have pity, be gracious and compassionate with us and save us. Our eyes are turned to You, for as God and ruler, You are both gracious and compassionate.)

May we witness Your return to Zion in mercy.
You are praised Adonai, who restores Your presence to Zion.

We are grateful to You that You are Adonai our God and the timeless God of our ancestors. You are our rock, the rock of our life and from generation to generation You are the shield that saves us. We thank You and recount Your praise for our lives which are held in Your hand, for our souls that are in Your care and for the signs of Your presence that are with us every day. At every moment, at evening, morning and noon, we experience Your wonders and Your goodness. You are good, with everlasting mercy, You are compassionate, with enduring loving-kindness. We have always placed our hope in You.

§ On Shabbat Chanukah the following paragraph is added

(We thank You for the miracles and for the salvation, for the mighty deeds and the victories and the battles which You performed for our ancestors in those days at this time. In the days of Mattityahu, the son of Yochanan, the Hasmonean priest and his sons, when the kingdom of Antiochus rose up against Your people Israel to make them forget Your Torah and to compel them to stray from the statutes of Your will, You in Your great mercy stood up for them in the time of their distress. You took up their grievance, judged their claim and You delivered the strong into

רצה יהוה אלהינו בעמך ישראל, ותפלתם באהבה
תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

§ On Shabbat Rosh Chodesh, the following paragraph is added

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע, ויראה, וירצה, וישמע,
ויפקד, ויזכר זכרונו ופקדונו, וזכרון אבותינו, וזכרון משיח בן־דוד
עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל־עמך בית ישראל לפניך,
לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום ראש
החדש הזה, זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו
בו לחיים, ובדבר ישועה ורחמים, חוס וחנו, ורחם עלינו והושיענו, כי
אליך עינינו, כי אל מלך חנון ורחום אתה.)

ותחזינה עינינו בשובך לציון ברחמים.
ברוך אתה יהוה, המחזיר שבינתו לציון.

מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו, מגן ישענו אתה הוא לדור ודור. נודה
לך ונספר תהלתך על־חיינו המסורים בידך, ועל־נשמותינו
הפקודות לך, ועל־נסיך שבכל־יום עמנו, ועל־נפלאותיך
וטובותיך שבכל־עת, ערב ובקר וצהרים. הטוב כי לא־כלו
רחמיך, והמרחם כי לא־תמו חסדיך, מעולם קוינו לך.

§ On Shabbat Chanukah the following section is added

(על הנסים, ועל הפרקן, ועל הגבורות, ועל התשועות, ועל המלחמות,
שעשית לאבותינו בימים ההם בזמן הזה. בימי מתתיהו בן־יוחנן כהן
גדול, חשמונאי ובניו, בשעמדה מלכות יון הרשעה על־עמך ישראל
להשפיקם תורתך, ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים
עמדת להם בעת צרתם, רבת את־ריבם, דנת את־דינם, מסרת

the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous. You made Your name great and holy in Your world and gave a great victory to Your people Israel, as at this very day. Thereafter, Your children entered the inner sanctuary of Your house, they cleared the Temple and kindled the lamps in Your holy courtyards. They appointed eight days of dedication to thank and honour Your great name.)

For all these blessings, may Your name be praised
and exalted our ruler, for ever and ever.

*§ On Shabbat Shuvah add the words in parenthesis
(Inscribe all the people of Your covenant for a good life.)*

May every living being thank You, Selah! praising Your great name in
truth, for surely, You are the God who sustains and helps us.

You are praised, You are known as goodness
and it is a joy to offer You thanks.

Grant peace, well-being and blessing to the world, with grace,
loving-kindness and compassion, for us and for all Israel Your people.
Bless us our creator, all of us as one, with the light of Your presence;
for by that light, You have given us Adonai our God, a Torah of life,
love of kindness, righteousness and blessing; compassion, life and
peace. May it be good in Your sight to bless Your people Israel in
every season, in every hour, with Your peace.

*§ On Shabbat Shuvah substitute this sentence
for the one that follows*

(May we and all Your people of the family of Israel be remembered and
inscribed in Your presence in the Book of Life, Blessing,
Peace and Sustenance for a good life and for peace.
You are praised Adonai, the maker of peace.)

You are praised Adonai, who blesses Your people Israel with peace.

גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻשִׂים, וְשִׁמְאִים בְּיַד טְהוּרִים, וְרָשָׁעִים
בְּיַד צְדִיקִים, וְזוּדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ. וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ, וְלַעֲמֹךְ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה.
וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדָבִיר בֵּיתְךָ, וּפָנּוּ אֶת־הַיְכָלְךָ, וְטָהְרוּ אֶת־מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת
וְלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.)

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ תַמִּיד לְעוֹלָם וָעֶד.

*§ On Shabbat Shuvah, add the words in parenthesis
(וכתוב לחיים טובים כל-בני בריתך.)*

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמְתָּה,
הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֵךְ נָאָה לְהוֹדוֹת.

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ, בְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ, בִּי
בְאוֹר פְּנִיךָ נִתְתָּ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.

*§ On Shabbat Shuvah substitute this sentence
for the line that follows*

(בספר חיים ברכה ושלום, ופרנסה טובה, נזכר ונכתב לפניך,
אנחנו וכל-עמך בית ישראל, לחיים טובים ולשלום.
ברוך אתה יהוה, עושה השלום.)

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם

My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, let my soul remain humble and at peace with all. Open my heart to Your Torah and give me the will to practice its commandments. As for all who plan evil against me, may their schemes be swiftly thwarted and their plots frustrated. Do it for the sake of those whom You have found worthy of Your love. Let Your power be seen in my salvation, answer me! May the words of my mouth and the meditation of my heart be acceptable to You Adonai, my rock and my redeemer. May God who makes peace in the highest, bring peace upon us and upon all Israel. Let all respond: Amen.

§ On Shabbat Rosh Chodesh, Shabbat Chanukah and Shabbat Ha'atzma'ut, the service continues with Hallel on page 85

READING OF THE TORAH

No power can compare with You my Adonai and nothing rivals Your creation. Your sovereignty endures for all eternity; Your dominion, from generation to generation. Adonai rules, Adonai has ruled, Adonai shall rule for all eternity. Adonai, grant peace to Your people Israel, Adonai, bless Your people with peace.

Merciful parent, favour Zion with Your goodwill,
rebuild the walls of Jerusalem.
For in You alone, ruler, exalted God,
extolled sovereign of all worlds, we place our trust.

§ The Ark is opened

Whenever the Ark moved forward, then Moses would say,
"Rise up Adonai and let Your enemies be scattered,
let those who hate You flee before You."

For Torah shall come out of Zion
and the word of Adonai from Jerusalem.

Praised is the One who in holiness
gave the Torah to the people of Israel.

§ The Sefer Torah is taken from the Ark

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי
תְּדוּם, וְנַפְשִׁי בְּעֶפְרָר לְכָל תְּהִיָּה. פֶּתַח לְבָבִי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הֲפֹר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה
יְמִינֶךָ וְעַנְנֵי. יְהִי לְרִצּוֹן אֲמֵרֵי־פִי וְהִגִּיזוּן לְבָבִי לְפָנֶיךָ, יְהוֹה צוּרֵי
וְגוֹאֲלֵי. ׀ עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

§ On Shabbat Rosh Chodesh, Shabbat Chanukah and Shabbat Ha'atzma'ut, the service continues with Hallel on page 84

סדר קריאת התורה

אֵינְךָ כְּמוֹךָ בְּאֱלֹהִים יְהוֹה, וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמַמְשַׁלְתְּךָ בְּכָל־דָּר וָדָר.
יְהוֹה מֶלֶךְ, יְהוֹה מֶלֶךְ, יְהוֹה יְמֶלֶךְ לְעֹלָם וָעֶד.
יְהוֹה עֹז לְעַמּוֹ יִתֵּן, יְהוֹה יְבָרֶךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

אֲב הַרְחַמִּים, הִיטִיבָה בְּרִצּוֹנֶךָ אֶת צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בָךְ לִבְד בְּטַחֲנוּ, מֶלֶךְ אֵל רִם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

§ The Ark is opened

וַיְהִי בְּנִסּוֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוֹה, וַיִּפְצוּ אֵיבֶיךָ וַיִּנְסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְהוֹה מִירוּשָׁלַיִם.
כָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

§ The Sefer Torah is taken from the Ark

Hear O Israel, Adonai is our God, Adonai alone.

Our God is One, our ruler is great; holy is the name of Adonai.

Proclaim the greatness of Adonai with me,
let us together exalt the name of God.

Adonai, Yours is the greatness, the power, the splendour, the victory and the glory, for everything in heaven and earth is Yours. Adonai, Yours is the majesty, You are supreme over all. Exalt Adonai and bow before the footstool of our God, the holy One. Exalt Adonai and bow before the holy mountain of our God, for holy is Adonai our God.

May God help, shield and save all who seek refuge in the One.

Let all respond: Amen.

Let all declare the greatness of our God and give honour to the Torah.
We praise You who in holiness, gave the Torah to the people of Israel.

As for the God whose way is perfect: the promise of Adonai is proven. Adonai is a shield for all who take refuge in the One. You who cling to Adonai your God, have been sustained to this day.

§ Before the reading of the Torah

Praise Adonai, source of all blessing.

Praised be Adonai, source of all blessing forever and ever.

You are praised Adonai our God, ruler of the universe,
who chose us from all peoples to give us Your Torah.

You are praised Adonai, giver of the Torah.

§ After the Torah portion has been read

You are praised Adonai our God, ruler of the universe,
who gave us a Torah of truth and planted within us eternal life.

You are praised Adonai, giver of the Torah.

§ Before Maftir, Chatzi Kaddish is read and can be found on page 25

§ When the Sefer Torah is raised all declare

This is the Torah that Moses placed before the children of Israel,
given from the mouth of Adonai through the hand of Moses.

שִׁמְעוּ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

גִּדְלוּ לַיהוָה אֶתִּי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי־כָל
בְּשָׁמַיִם וּבָאָרֶץ. לְךָ יְהוָה הַמְּמֻלָּכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַיהוָה רַגְלָיו קָדוֹשׁ הוּא. רוֹמְמוֹ
יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר קְדִישׁוֹ, כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

וַיַּעֲזֹר וַיִּגַן וַיִּוָּשִׁיעַ לְכָל הַחוֹסִים בּוֹ וְנֹאמַר אָמֵן.

הַכֹּל הָבּוֹ גָּדֹל לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

הָאֵל תָּמִים דְּרָבּוֹ, אִמְרַת יְהוָה צְרוּפָה, מָגֵן הוּא לְכָל הַחוֹסִים
בּוֹ. וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלַבְּכֶם הַיּוֹם.

§ Before the reading of the Torah

בְּרַכּוּ אֶת־יְהוָה הַמְּבֹרָךְ.

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ מִכָּל
הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

§ After the Torah portion has been read

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, אֲשֶׁר נָתַן־לָנוּ תּוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

§ Before Maftir, Chatzi Kaddish is read and can be found on page 24

§ When the Sefer Torah is raised all declare

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,
עַל־פִּי יְהוָה בְּיַד מֹשֶׁה.

THE READING OF THE HAFTARAH

§ Before reading the Haftarah

You are praised Adonai our God, ruler of the universe, who has chosen devoted prophets and was pleased with their words uttered with truth. You are praised Adonai, who chooses the Torah, Moses Your servant, Israel Your people and prophets of truth and righteousness.

§ After reading the Haftarah

You are praised Adonai our God, ruler of the universe, rock of all ages, righteous in all generations, the steadfast God, who says and does, who speaks and fulfils; all of whose words are true and righteous.

Faithful are You, Adonai our God, and trustworthy are Your promises, not one of which remains unfulfilled, for You are a faithful and merciful God and ruler.

You are praised Adonai; God, You are faithful in all your promises.

Show compassion for Zion, the fount of our existence; speedily and in our days bring salvation to those humbled in spirit. You are praised Adonai, who brings joy to Zion through its children.

Bring us joy, Adonai our God, through Your servant Elijah the prophet, and the realm of the house of David, Your anointed. May Elijah come soon and gladden our hearts. Let no stranger usurp David's throne nor any other inherit his glory. For by Your holy name, You swore to him that his light should never be extinguished. You are praised Adonai, shield of David.

For the Torah, for worship, for the prophets and for this Shabbat day that You have given us Adonai our God; for holiness and contentment, for glory and splendour, for all this Adonai our God, we gratefully thank and praise You. May Your name be praised continually by every living creature. You are praised Adonai, who sanctifies the Shabbat.

THE READING OF THE HAFTARAH

§ Before reading the Haftarah

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמְרִים בְּאַמֶּת. בְּרוּךְ אַתָּה יְהוָה,
הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁחָה עַבְדּוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֱמֶת
וְצִדְקָה.

§ After reading the Haftarah

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר פְּלִי-הָעוֹלָמִים,
צְדִיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעָשָׂה, הַמְדַבֵּר
וּמְקַיֵּם, שְׂפָל־דְּבָרָיו אֱמֶת וְצִדְקָה.

נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדָבַר
אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא-יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן
וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו.

רַחֵם עַל-צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׂמַּח צִיּוֹן בְּבִנְיָהּ.

שְׂמַחְנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיאַ עֲבָדְךָ, וּבְמַלְכוּת בֵּית דָּוִד
מְשִׁיחְךָ, בְּמַהֲרָה יָבֹא וְיַגְלֵנוּ לְבִנּוֹ, עַל-כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא
יִנְחֲלוּ עוֹד אֲחֵרִים אֶת-כְּבוֹדוֹ, כִּי בְשֵׁם קֹדְשְׁךָ נִשְׁבַּעְתָּ לוֹ,
שְׂלֹא-יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מְגַן דָּוִד.

עַל-הַתּוֹרָה, וְעַל-הָעֲבוּדָה, וְעַל-הַנְּבִיאִים, וְעַל-יוֹם הַשַּׁבָּת
הַזֶּה, שְׁנַתְּתָ-לָנוּ יְהוָה אֱלֹהֵינוּ, לְקֹדֶשׁהּ וְלַמְנוּחָהּ, לְכָבוֹד
וְלַתְּפָאֶרֶת. עַל-הַכֹּל יְהוָה אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ, יְתַבָּרֶךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

PRAYERS FOR THE WELFARE OF THE ROYAL FAMILY,
THE GOVERNMENT AND THE STATE OF ISRAEL
AND OUR COMMUNITY

BLESSING FOR THE NEW MONTH

§ *Recited on the Shabbat before Rosh Chodesh*

May it be Your will Adonai our God and God of our ancestors, that the new moon comes to us for goodness and for blessing. May the new month bring us a life of fulfilment and peace, a life of goodness and blessing; a life of sustenance and health; a life filled with awe of God and fear of sin; a life without self-reproach and shame; a life of abundance and honour; a life marked by love of Your Torah and awe of heaven; a life in which the desires of our hearts for good may be fulfilled. Amen, Selah!

May the One who performed miracles for our ancestors, and redeemed them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth; all Israel united in comradeship. Let all respond: Amen.

The new moon of will be on
may it come to us and to all Israel for good.

May the holy One, praised be the One, bring us
and all the family of Israel a new month of life and peace,
joy and gladness, deliverance and consolation.
Let all respond: Amen.

§ *Returning the Sefer Torah to the Ark*

Happy are those who dwell in Your house, may they always praise You. Selah! Happy is the people for whom this is so, happy is the people whose God is Adonai.

PRAYERS FOR THE WELFARE OF THE ROYAL FAMILY,
THE GOVERNMENT AND THE STATE OF ISRAEL
AND OUR COMMUNITY

ברכת החודש

§ *Recited on the Shabbat before Rosh Chodesh*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ
עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה, וְתִתֵּן-לָנוּ חַיִּים
אֲרָכִים, חַיִּים שְׁלֵשׁ-שָׁלוֹם, חַיִּים שְׁלֵשׁ-טוֹבָה, חַיִּים שְׁלֵשׁ-בִּרְכָה,
חַיִּים שְׁלֵשׁ-פְּרֻנְסָה, חַיִּים שְׁלֵשׁ-חֲלוּץ עֲצָמוֹת, חַיִּים שְׁשֵׁשׁ בָּהֶם
יֵרָאֵת שָׁמַיִם וְיֵרָאֵת חֲטָא. חַיִּים שְׁאִין בָּהֶם בּוֹשָׁה וּכְלָמָה,
חַיִּים שְׁלֵשׁ-עֶשֶׂר וְכָבוֹד, חַיִּים שֶׁתְּהֵא בָנוּ אֶהְבֵּת תּוֹרָה וְיֵרָאֵת
שָׁמַיִם, חַיִּים שְׁיִמְלְאוּ מִשְׁאֲלוֹת לְבָבוֹנוּ לְטוֹבָה, אָמֵן סֵלָה.

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְגָאֵל אוֹתָם מֵעַבְדוֹת לְחֵרוֹת,
הוּא יְגָאֵל אוֹתָנוּ בְּקִרְבָּךְ וּקְבֵץ נִדְחֵינוּ מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ.
חֲבֵרִים כָּל-יִשְׂרָאֵל. וְנֹאמֵר, אָמֵן.

רֵאשׁ חֹדֶשׁ.....יְהִי בַיּוֹם.....(וּבַיּוֹם.....)
הֵבֵא (הֵבֵאִים) עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל לְטוֹבָה.

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא, עָלֵינוּ וְעַל כָּל-עַמּוֹ בֵּית
יִשְׂרָאֵל, לְחַיִּים וְלִשְׁלוֹם. אָמֵן. לְשִׁשּׁוֹן וְלִשְׂמִחָה. אָמֵן.
לִישׁוּעָה וְלִנְחֻמָּה. וְנֹאמֵר אָמֵן.

§ *Returning the Sefer Torah to the Ark*

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיוּ לְךָ סֵלָה.
אֲשֶׁרֵי הָעָם שֶׁכָּבָה לּוֹ, אֲשֶׁרֵי הָעָם שֶׁיְהוּהוּ אֱלֹהֵיוּ.

Psalm 145

A psalm for David

I will exalt You my God the ruler and I will praise Your name forever.

I will praise You every day and I will laud Your name forever.

Adonai is great and praised aloud, awesome beyond all description.

Each generation will praise Your deeds recounting Your wonders.

I shall discuss the glory of Your power and Your wondrous deeds.

They will speak of your power and I shall relate Your greatness.

They will recollect Your abundant goodness

and they will sing of Your righteousness in delight.

Gracious and merciful is Adonai, slow to anger and generous.

Adonai is good to all, merciful to all creation.

All Your works shall thank You Adonai

and Your devoted ones will praise You.

They will speak of the glory of Your realm,

tell of Your power to inform humankind of Your mighty deeds

and the glorious splendour of Your rule.

Your realm spans all eternity and Your rule endures through all time.

Adonai supports the stumbling and lifts those who are bowed down.

All look to You with hope, You give them their food in its due time.

You open Your hand and satisfy the desire of every living thing.

You are just Adonai, in all Your ways, fair in all Your deeds.

Adonai is near to all who call, to all who call with sincerity.

You heed those who revere You, You hear their cry and save them.

Adonai, You protect all who love You, the wicked You will destroy.

May my mouth declare the praise of Adonai,

may all flesh praise Your holy name forever and ever.

We will praise God from this time and forever. Halleluyah!

Give praise to the name of Adonai, whose name alone is worthy of exaltation. The glory of the One encompasses heaven and earth. You have restored the honour of Your people; praise for those who cherish You, the children of Israel, who are near to You. Halleluyah!

Psalm 145

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהַלְלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהַלָּל מְאֹד, וְלֹגְדֹתָו אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יַגִּידוּ.

הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתֶךָ אֲסַפְּרֶנָּה.

זָכַר רַב־טוֹבְךָ יִבְיְעוּ, וְצִדְקַתֶךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפְּסִים וּגְדֹל־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחִסְדֶיךָ יִבְרַכְּכָה.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרַתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתֶיךָ.

מַלְכוּתֶךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתֶךָ בְּכָל־דָּר וָדָר.

סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינַי כָּל־אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן־לֵהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

פּוֹתַח אֶת־יְדֶיךָ, וּמַשְׁבִּיעַ לְכָל־חַי רְצוֹן.

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחֹסֵד בְּכָל־מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.

רְצוֹן־יִרְאֵיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת־כָּל־הַרְשָׁעִים יִשְׂמִיד.

תְּהַלֵּל יְהוָה יְדַבֵּר פִּי וּיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נִבְרַךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָב שְׁמוֹ לְבָדוֹ. הוֹדוּ עַל־אֲרָץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהַלֵּל לְכָל־חֹסֵדֶיךָ, לְבַנֵּי יִשְׂרָאֵל עִם קָרוֹבוֹ, הַלְלוּיָהּ.

Psalm 29
A psalm of David

Acclaim Adonai you children of God!
Acclaim the power and the glory of Adonai. Acclaim Adonai,
honour the name of God! Worship Adonai in sacred splendour.
The voice of Adonai is upon the waters, the God of glory thunders,
Adonai resounds over the mighty waters;
the voice of Adonai in power, the voice of Adonai in majesty!
The voice of Adonai breaks cedars;
Adonai has shattered the cedars of Lebanon.
They begin to leap about Lebanon like a calf
and Sirion like a young ox.
The voice of Adonai cleaves with shafts of fire,
the voice of Adonai convulses the wilderness, the voice of Adonai
convulses the wilderness of Kadesh.
The voice of Adonai frightens the hinds and strips bare the forests,
while all those in the Temple of the One proclaim, "Glory!"
Adonai sat enthroned at the great flood,
Adonai sits enthroned as ruler for ever.
Adonai will give strength to the people of Israel,
Adonai will bless the people of Israel with peace.

§ *The Sefer Torah is placed in the Ark*

Whenever the Ark was set down, Moses would say, "Return Adonai, to the countless thousands of Israel." Arise Adonai, to Your resting place, You and the Ark of Your strength. Let Your priests be clothed in righteousness and those who love You will shout for joy. For the sake of David Your servant, do not turn away the face of Your anointed. "For I have given you good teaching, do not forsake My Torah." It is a tree of life to all who grasp it and those who hold fast to it are happy. Its ways are ways of pleasantness and all its paths are peace.

Turn us back to you Adonai and we shall return,
renew our days as of old.

§ *The Ark is closed*

SERMON

Psalm 29
מזמור לדוד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קִדְשׁ.
קוֹל יְהוָה עַל־הַמַּיִם, אֱלֹהֵי־הַכְּבוֹד הִרְעִים, יְהוָה עַל־מַיִם רַבִּים.
קוֹל יְהוָה בַּכַּחַ, קוֹל יְהוָה בְּהַדָּר.
קוֹל יְהוָה שֹׁבֵר אַרְזִים, וַיִּשְׁבֹּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן.
וַיִּרְקִידֵם כְּמוֹ־עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּנֵי־רְאֵמִים.
קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ.
קוֹל יְהוָה יַחֲלִיל מִדְּבַר, יַחֲלִיל יְהוָה מִדְּבַר קָדֵשׁ.
קוֹל יְהוָה יַחֲלִיל אֵילוֹת וַיַּחֲשֹׁף יַעֲרֹת וּבְהִיכָלוֹ בָּלוֹ אָמַר: כְּבוֹד.
יְהוָה לִמְבוּל יָשָׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

§ *The Sefer Torah is placed in the Ark*

וּבְנַחַה יֹאמַר: שׁוּבָה, יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל קוֹמָה יְהוָה
לְמַנוּחַתְךָ, אַתָּה וְאַרְזֹן עֲנִיךָ. כְּהִנֵּיךָ יִלְבָּשׁוּ־צַדִּיק וַחֲסִידֶיךָ יִרְנְנוּ.
בְּעֹבוֹר דָּוִד עַבְדְּךָ, אֶל־תָּשָׁב פְּנֵי מְשִׁיחֶךָ. כִּי לָקַח טוֹב נְתַתִּי
לְכֶם תּוֹרַתִי אֶל־תַּעֲזֹבוּ. עֲצִיחִים הֵיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיָהּ
מֵאֲשֶׁר. דְּרַכֶּיָהּ דְּרַכֵּי־נָעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.

הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה,
חֲדָשׁ יְמֵינוּ בְּקָדֵם.

§ *The Ark is closed*

SERMON

ADDITIONAL SERVICE

You are praised Adonai our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, the supreme God; generous in love and kindness and possessing all. You, who remembers the pious deeds of our ancestors and because of Your loving nature, will send a redeemer to their children's children.

*§ On Shabbat Shuvah add the sentence in parenthesis
(Remember us for life ruler who delights in life,
inscribe us in the book of life, for Your sake living God.)*

You are a ruler who helps, saves and shields.
You are praised Adonai, shield of Abraham.

You Adonai, are the boundless power that renews life beyond death,
Yours is a might that preserves.

<i>§ Between Shemini Atzeret and Pesach the following line is added</i>	<i>§ Between Pesach and Shemini Atzeret the following line is added</i>
You cause the wind to blow and the rain to fall.	You cause the dew to settle.

With loving-kindness You sustain the living, with abundant mercy
You renew life beyond death. You support the falling, heal the ailing,
free the fettered; You keep faith with those who sleep in the dust. Who
can perform such mighty deeds and who can compare with You, a
ruler who brings both death and life and deliverance?

*§ On Shabbat Shuvah add the sentences in parenthesis
(Who is like You, merciful One?
With mercy, You recall Your creatures to life.)*

You are faithful in renewing life beyond death.
You are praised Adonai, who renews life beyond death.

תפלת מוסף

ברוך אתה יהוה אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב. האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
וימביא גואל לבני בניהם למען שמו באהבה.

*§ On Shabbat Shuvah add the sentence in parenthesis
(זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למענך אלהים חיים.)*

מלך עוזר ומושיע ומגן.
ברוך אתה יהוה, מגן אברהם.

אתה גבור לעולם אדוני, מחיה מתים אתה, רב להושיע.

<i>§ Between Shemini Atzeret and Pesach the following line is added</i>	<i>§ Between Pesach and Shemini Atzeret the following line is added</i>
משיב הרוח ומוריד הגשם.	מוריד השל.

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני
עפר. מי כמותך בעל גבורות ומי דומה לך, מלך ממית ומחיה
ומצמיח ישועה.

*§ On Shabbat Shuvah add the sentence in parenthesis
(מי כמותך אב הרחמים, זוכר יצוריו לחיים ברחמים.)*

ונאמן אתה להחיות מתים.
ברוך אתה יהוה, מחיה המתים.

We revere You and hallow You, according to the counsel of the holy seraphim, who sanctify Your name in the sanctuary, as it is written by Your prophet: And one called another and said:

"Holy, holy, holy is Adonai, commander of all,
whose glory fills the whole world!"

Your glory fills the world. A choir of ministering angels asks,
"Where is the seat of God's glory?"
Another choir responds, "It is praised."

Praised is the glory of Adonai from its source.

May the One turn in mercy and be gracious to the people who declare the Oneness of the name of Adonai. Evening and morning, constantly each day, twice with love, they proclaim, "Shema."

Hear O Israel, Adonai is our God, Adonai alone.

The One is our God, the One is our parent, the One is our ruler, the One is our deliverer who in compassion will let us hear for a second time in the presence of all life, the promise: "to be for you a God."

I am Adonai, your God!

And in Your holy writings the following is written:

"Adonai shall reign for ever and ever!

Your God O Zion, shall reign for all generations! Halleluyah!"

From generation to generation we shall recount Your greatness
and to all eternity we shall proclaim Your holiness.

Your praise our God, shall never depart from our mouths,
for You O God, are a great and holy God.

§ On Shabbat Shuvah substitute the sentence in parenthesis

You are praised Adonai, the holy God.

(You are praised Adonai, the holy Ruler.)

§ On Shabbat Rosh Chodesh the service continues on page 75

נְעַרִיצֶדָּ וְנִקְדִישֶׁךָ, בְּסוֹד שְׁיִיחַ שְׂרָפֵי קִדְשׁ. הַמְקַדִּישִׁים שְׁמֶךָ
בְּקִדְשׁ, בְּפִתּוּב עַל־יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוֹה צְבָאוֹת, מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לְזֶה:
אֵיךְ מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם, בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד־יְהוֹה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲזִין עִם הַמִּיחֲדִים שְׁמוֹ עֶרֶב
וּבִקְר בְּכָל־יוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:

שְׂמַע יִשְׂרָאֵל, יְהוֹה אֱלֹהֵינוּ, יְהוֹה אֶחָד.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמְעֵנוּ בְּרַחֲמָיו שְׁנִית, לְעֵינֵי כָּל־חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יְהוֹה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוֹה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּנָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ,
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

§ On Shabbat Shuvah substitute the sentence in parenthesis

בְּרוּךְ אַתָּה יְהוֹה, הָאֵל הַקְּדוֹשׁ.

(בְּרוּךְ אַתָּה יְהוֹה, הַמְּלֶךְ הַקְּדוֹשׁ)

§ On Shabbat Rosh Chodesh the service continues on page 74

You have established Shabbat Adonai our God, declaring its special holiness. Those who delight in Shabbat shall inherit enduring glory. Those who savour Shabbat share in the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the commandment of Shabbat as is written in your Torah:

"Always remember the Shabbat to sanctify it. For six days you shall do all your work but the seventh day is Shabbat for Adonai your God."

Those who celebrate Shabbat and call it a delight, rejoice in Your sovereignty. The people that hallows the seventh day will all be satisfied and delighted by Your goodness. It pleased You to sanctify the seventh day, calling it the most desirable of days, a remembrance of creation.

Our God and God of our ancestors, accept the offering of our Shabbat rest. Add holiness to our lives with Your commandments and let Your Torah be our portion. Fill our lives with Your goodness and gladden us with Your salvation. Purify our hearts and we shall serve You faithfully. Adonai our God, lovingly and willingly grant us the heritage of Your holy Shabbat, so that Your people Israel who hallow Your name, will always find rest on this day.

You are praised Adonai, who hallows the Shabbat.

Adonai our God, accept the prayer of Your people Israel
as lovingly as it is offered.

May the worship of Your people Israel always be acceptable to You.

May we witness Your return to Zion in mercy.

You are praised Adonai, who restores Your presence to Zion.

§ The service continues on page 77

תִּפְנֶתָ שַׁבַּת רְצִיתָ קְדוּשִׁיהָ. צִוִּיתָ פְּקוּדָהּ, מְעַנְגִּיהָ לְעוֹלָם
כְּבוֹד יִנְחָלוּ. טוֹעֲמֶיהָ חַיִּים זָכוּ וְגַם הָאוֹהֲבִים דְּבַרְיָהּ גְּדֻלָּהּ
בָּחֲרוּ. אִזּוּ מְסִינֵי נִצְטוּוּ עָלֶיהָ. כִּפְתּוּב בְּתוֹרַתְךָ:

□ זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֹשֵׂיתָ
כָּל־מְלֶאכֶתְךָ וַיּוֹם הַשְּׁבִיעִי שַׁבַּת לַיהוָה אֱלֹהֶיךָ.

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְּשֵׁי
שְׁבִיעִי, כָּל־שׁוֹמְרֵי וַיִּתְעַנְּגוּ מִטּוֹבְךָ, וּבְשִׁבְעֵי רְצִיתָ בּוֹ
וְקִדְּשָׁתוּ, חֲמֻדַּת יָמִים אוֹתוֹ קָרְאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתֵנוּ, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרִצּוֹן שַׁבַּת קְדוֹשֶׁךָ וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדְּשׁ הַשַּׁבָּת.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וְתִפְלְתֵם בְּאַהֲבָה
תִּקְבַּל בְּרִצּוֹן, וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.

וְתִחְזַיְנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׁבִינְתוֹ לְצִיּוֹן.

§ The service continues on page 76

On Shabbat Rosh Chodesh the following paragraph is added

You formed Your world at the beginning, completing Your labour by the seventh day. You have loved and favoured us, hallowing us through Your commandments and by drawing us near to Your service our ruler, so that we have become known by Your great and holy name. Adonai our God, in love You have given us Shabbat for rest and new moons for remembrance. May it be Your will Adonai our God, to renew within us a steadfast spirit, and may we be worthy of respect in the eyes of all. Establish the words of Your prophet: "From New Moon to New Moon, from Shabbat to Shabbat, all will come to worship before Me, so says Adonai."

Those who celebrate Shabbat and call it a delight, rejoice in Your sovereignty. The people that hallows the seventh day will all be satisfied and delighted by Your goodness. It pleased You to sanctify the seventh day, calling it the most desirable of days, a remembrance of creation.

§ During a Leap Year, the words in parenthesis are added

Our God and God of our ancestors, accept the offering of our Shabbat rest and renew for us on this Shabbat day this month for good and for blessing for joy and for gladness; for salvation and for consolation; for sustenance and for support; for life and for peace; for pardon of sin and forgiveness of iniquity; (for atonement of willful sin). You have chosen Your people Israel, You made known to them Your holy Shabbat and set forth for them the decrees for new months.

You are praised Adonai, who hallows the Shabbat, Israel and new months.

Adonai our God, accept the prayer of Your people Israel
as lovingly as it is offered.

May the worship of Your people Israel always be acceptable to You.

May we witness Your return to Zion in mercy.

You are praised Adonai, who restores Your presence to Zion.

§ On Shabbat Rosh Chodesh the following paragraph is added

אַתָּה יִצְרַת עוֹלָמְךָ מִקֶּדֶם, כְּלִית מְלֹאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי. אֶהְבֶּתְךָ אוֹתָנוּ וְרִצִּיתָ בָּנוּ וְקִדְשִׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ. וּתְתַנְּלֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה שְׁבֹתוֹת לְמִנוּחָה וְרֵאשֵׁי חֳדָשִׁים לְזִכְרוֹן. יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ שֶׁתַּחַדְּשׁ רוּחַ נְכוֹן בְּקִרְבָּנוּ. וְתַנְשֵׂא עָלֵינוּ לְעֵינֵי פְּלֹחֵי וְיִתְקַים מִה שְׁכַתּוֹב: וְהִיא מִדֵּי חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבְּתוֹ יָבֵא כָּל-בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֶיךָ (אָמַר יְהוָה).

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג, עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ, וּבְשְׁבִיעֵי רִצִּיתָ בּוֹ וְקִדְשִׁתוֹ, חֲמֻדַּת יָמִים אוֹתוֹ קְרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

§ During a Leap Year, the words in parenthesis are added

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רִצֵּה בְּמִנוּחַתָּנוּ, וְחֹדֶשׁ עָלֵינוּ בַּיּוֹם הַשַּׁבָּת הַזֶּה, אֶת-הַחֹדֶשׁ הַזֶּה, לְטוֹבָה וְלִבְרָכָה, לְשִׂשׁוֹן וְלִשְׂמִיחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפִרְנָסָה וְלִכְלִפְלָה, לְחַיִּים וְלִשְׁלוֹם, לְמַחִילַת חַטָּא וְלִסְלִיחַת עֲוֹן. (וּלְכַפֶּרֶת פְּשָׁע). כִּי בְּעַמְּךָ יִשְׂרָאֵל בְּחַרְתָּ וּשְׁבֹת קִדְשְׁךָ לָהֶם הוֹדַעְתָּ, וְחֻקֵּי רֵאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרֵאשֵׁי חֳדָשִׁים.

רִצֵּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלְתֵם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׁכִינְתוֹ לְצִיּוֹן.

We are grateful to You that You are Adonai our God and the timeless God of our ancestors. You are our rock, the rock of our life and from generation to generation You are the shield that saves us. We thank You and recount Your praise for our lives which are held in Your hand, for our souls that are in Your care and for the signs of Your presence that are with us every day. At every moment, at evening, morning and noon, we experience Your wonders and Your goodness. You are good, with everlasting mercy, You are compassionate, with enduring loving-kindness. We have always placed our hope in You.

§ On Shabbat Chanukah the following paragraph is added

(We thank You for the miracles and for the salvation, for the mighty deeds and the victories and the battles which You performed for our ancestors in those days at this time. In the days of Mattityahu, the son of Yochanan, the Hasmonean priest and his sons, when the kingdom of Antiochus rose up against Your people Israel to make them forget Your Torah and to compel them to stray from the statutes of Your will, You in Your great mercy stood up for them in the time of their distress. You took up their grievance, judged their claim. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous. You made Your name great and holy in Your world and gave a great victory to Your people Israel, as at this very day. Thereafter, Your children entered the inner sanctuary of Your house, they cleared the Temple and kindled the lamps in Your holy courtyards. They appointed eight days of dedication to thank and honour Your great name.)

For all these blessings, may Your name be praised and exalted, our ruler forever and ever.

*§ On Shabbat Shuvah, add the sentence in parenthesis
(Inscribe all the people of Your covenant for a good life.)*

May every living being thank You, Selah! praising Your great name in truth, for surely, You are the God who sustains and helps us.

You are praised Adonai, You are known as goodness and it is a joy to offer You thanks.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל־נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל־נְסִיךְ שְׂבָב־לַיּוֹם עִמָּנוּ, וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲתָ, עָרַב וּבָקֵר וְצָהָרִים. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא־תָמוּ חֲסֵדֶיךָ, מֵעוֹלָם קוּיֵנוּ לָךְ.

§ On Shabbat Chanukah the following paragraph is added

(עַל הַנְּסִים, וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בְּיָמֵים הָהֵם בְּזִמְן הַזֶּה. בְּיָמֵי מַתִּיתָהוּ בֶן־יוֹחָנָן כֹּהֵן גָּדוֹל, חַשְׁמוֹנָאִי וּבָנָיו, בְּשִׁעְמָדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל־עַמֶּךָ יִשְׂרָאֵל לְהַשְׁבִּיחַם תּוֹרַתְךָ, וְלַהֲעִבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאֵתָהּ בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם בְּעַת צָרָתָם, רַבַּת אֶת־רִיבָם, דָּגַת אֶת־דֵּינָם, מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻשִׁים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת־מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי תְּנֻבָה אֱלֹהֵי הַהוֹדוֹת וְלַהֲלֵל לְשִׁמְךָ הַגָּדוֹל.)

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

*§ On Shabbat Shuvah, add the sentence in parenthesis
(וכתוב לחיים טובים פְּלִבְנֵי בְרִיתְךָ.)*

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמָּתָה,
הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה.

בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת.

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by the hand of Moses Your servant, as it is said:

"May Adonai bless and guard you.
May Adonai show favour and be gracious to you.
May Adonai show kindness and grant you peace."

Grant peace, well-being and blessing to the world, with grace, loving-kindness and compassion, for us and for all Israel Your people. Bless us our creator, all of us as one, with the light of Your presence; for by that light, You have given us Adonai our God, a Torah of life, love of kindness, righteousness and blessing, compassion, life and peace. May it be good in Your sight to bless Your people Israel in every season, in every hour, with Your peace.

*§ On Shabbat Shuvah substitute these sentences
for the one that follows*

(May we and all Your people of the family of Israel
be remembered and inscribed in Your presence in the Book of Life,
Blessing, Peace and Sustenance, for a good life and for peace.
You are praised Adonai, the maker of peace.)

You are praised Adonai, who blesses Your people Israel with peace.

My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, let my soul remain humble and at peace with all. Open my heart to Your Torah and give me the will to practice its commandments. As for all who plan evil against me, may their schemes be swiftly thwarted and their plots frustrated. Do it for the sake of those whom You have found worthy of Your love. Let Your power be seen in my salvation, answer me! May the words of my mouth and the meditation of my heart be acceptable to You Adonai, my rock and my redeemer.

May God who makes peace in the highest
bring peace upon us and upon all Israel.
Let all respond: Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל-יְדֵי מֹשֶׁה עַבְדְּךָ, כְּאָמֹר:
יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבוֹתֵינוּ, בְּלִנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ, כִּי בְאוֹר
פְּנֵיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַיְצַדֶּקְהָ וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.

*§ On Shabbat Shuvah substitute these sentences
for the one that follows*

(בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.)

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה. וְלִמְקַלְלֵי נַפְשִׁי
תְּדוֹם, וְנַפְשִׁי כְּעַפָּר לְכֹל תַּהֲיֶה. פֶּתַח לְבָבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה
הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. לִמְעַן יַחֲלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה
יְמִינֶךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן אֲמֵרֵי-פִי וְהִגִּיזוּן לְבָבִי לְפָנֶיךָ, יְהוָה צוּרֵי
וְגֹאֲלֵי.

ם עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמֵן.

There is none like our God; there is none like our ruler; there is none like our sovereign; there is none like our saviour. Who is like our God? Who is like our ruler? Who is like our sovereign? Who is like our saviour? We give thanks to our God; we give thanks to our ruler; we give thanks to our sovereign; we give thanks to our saviour. Let us praise our God; let us praise our ruler; let us praise our sovereign; let us praise our saviour. You are our God; You are our ruler; You are our sovereign; You are our saviour.

§ Kaddish Shalem may be recited here, see page 115

It is our duty to praise the One who is supreme over all, to recognise the greatness of the shaper of creation who did not bring us into being as other nations of the world nor established us as other families of the earth; who did not apportion us an inheritance like theirs but a unique destiny. Therefore we bend low and submit and give thanks before the supreme sovereign, the holy One, whose name is praised. Only such a One could stretch out the heavens and universe beyond whose dominion embraces the furthest reaches of space. This is our God, no other exists. In truth, this is our ruler, there is no other. It is written in the Torah: Realise this day and take it to heart, it is Adonai who is our God, in the heavens above and on the earth beneath, no other exists.

Therefore, Adonai our God, we put our hope in You. Soon let us witness the glory of Your power, when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off, when the world will be set right by the rule of God and all humanity shall speak out in Your name and all the wicked of the earth shall turn to You. Then all who inhabit this world shall meet in understanding and know that to You alone each one shall submit and every tongue pledge loyalty. In Your presence, Adonai, our God, they shall bow down and be humble, accepting the glory of Your being. Then all shall accept the duty of establishing Your rule, so that Your reign of goodness shall come soon and last for ever. Yours alone is the true sovereignty and only the glory of Your authority endures for ever.

So it is written in Your Torah: "Adonai shall rule for ever."

It has been proclaimed:

"Adonai will be acknowledged as ruler over all the earth;
on that day Adonai will be One and One in name."

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ, אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ, מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
נֹדֶה לְאֱלֹהֵינוּ, נֹדֶה לְאֲדוֹנֵינוּ, נֹדֶה לְמַלְכֵנוּ, נֹדֶה לְמוֹשִׁיעֵנוּ.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ, בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
אֲתָה הוּא אֱלֹהֵינוּ, אֲתָה הוּא אֲדוֹנֵינוּ, אֲתָה הוּא מַלְכֵנוּ,
אֲתָה הוּא מוֹשִׁיעֵנוּ.

§ Kaddish Shalem may be recited here, see page 114

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֵא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה,
שְׁלֵא שָׁם חִלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל־הַמוֹנִם. וְאִנְחָנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
שְׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׂכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מַלְכֵנוּ
אִפְסֵ זִוְלָתוֹ, כְּפִתּוּב בְּתוֹרָתוֹ. וְיִדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבְךָ, כִּי
יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל־הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרֹתוֹן. לְתַקֵּן עוֹלָם
בְּמַלְכוּת שְׁדֵי, וְכֹל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלִיךָ
כְּלִי־רִשְׁעֵי־אֶרֶץ. יִפִּירוּ וְיִדְעוּ כְּלִי־שִׁבְי תַבַּל, כִּי לָךְ תִּכְרַע
כְּלִי־בְרִיךְ, תִּשָּׁבַע כְּלִי־לְשׁוֹן. לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרַעוּ וְיִפְלוּ,
וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנוּ. וְיִקְבְּלוּ כָלֵם אֶת־עַל מַלְכוּתְךָ, וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמֵי עַד
תִּמְלֹךְ בְּכָבוֹד,

כְּפִתּוּב בְּתוֹרָתְךָ: יְהוּה יִמְלֹךְ לְעוֹלָם וָעֶד.

■ וְנֹאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יְהָיָה יְהוּה אֶחָד, וְשִׁמוֹ אֶחָד.

KADDISH YATOM

May the great name of Adonai be exalted and hallowed throughout the world created by the will of the One. May Your sovereignty be accepted soon, in our days and the days of the family of Israel. Let all respond: Amen.

May the great name of Adonai be praised forever and ever.

§ On Shabbat Shuvah add the words in parenthesis

Praised and celebrated, lauded and worshipped, acclaimed and honoured, exalted and extolled be the name of the holy One, praised be the One, whose praiseworthiness is beyond any praise (far beyond any praise) or song, any honour or consolation that may be uttered in this world. Let all respond: Amen.

May great peace from heaven and the gift of life be granted to us and all the family of Israel. Let all respond: Amen.

May God who makes peace in the highest, bring peace to us and upon all Israel. Let us respond: Amen.

The eternal sovereign ruled alone before the creation of any form;
at whose desire all was brought into being,
whose name henceforth was proclaimed as ruler.

After all has ceased to be, the Awesome One will rule alone.

The One who was and who is, shall ever be in splendour.

The One, the Only, with whom there is no other for comparison,
neither preceding nor following; alone in power and dominion.

This is my God, my living redeemer, the rock I grasp in deep despair,
the flag I wave, the place I hide, the sharer of my cup on the day I call.

Into Your hand I entrust my soul,
when I sleep and when I shall awaken;
with my soul, my body also,
Adonai is with me, I shall not fear.

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא כְרְעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עָלְמֵיָא.

§ On Shabbat Shuvah, add the word in parenthesis

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (וְלֵעֵלְא) מִן-כָּל-
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֵרֵם כָּל-יְצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כֹּל, אֲזִי מְלִיךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כְּבִלּוֹת הַכֹּל, לְבִדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הוּא וְהוּא יְהִיָּה בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שְׁנַי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
כְּלֵי רֵאשִׁית, כְּלֵי תְּכֵלִית וְלוֹ הַעֲזֵ וְהַמְשִׁירָה.
וְהוּא אֵלֵי וְחֵי גִאֲלֵי וְצוֹר חֲבֵלֵי בְּעֵת צָרָה.
וְהוּא נְסִי וּמְנוֹס לִי, מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא.
בִּידּוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאֶעֱיָרָה.
וְעַם-רוּחִי גִוְיָתִי, יְהוּה לִי וְלֹא אִירָא.

HALLEL

You are praised Adonai our God, ruler of the universe,
whose commandments add holiness to our lives
and who gave us the commandment to recite the Hallel.

Psalm 113

Halleluyah! Praise Adonai.

Sing praises you servants of Adonai.

Let Adonai be praised now and forever;
from the rising of the sun, to the setting, praised is Adonai.

Adonai is high above all nations,
the One whose glory extends beyond all the heavens.

Who is like Adonai our God, enthroned on high
yet concerned with all below, on earth and in the heavens?

Who raises the poor from the dust,

lifting the needy from the rubbish heap,

only to seat them with the mighty, the mighty of God's own people?

Adonai even transforms the barren wife

into the happy mother of children.

Halleluyah!

Psalm 114

When Israel went out of the land of Egypt, when the family of Jacob left that alien people, Judah became God's holy one and Israel, God's dominion. The sea fled at the sight, the Jordan retreated. Mountains leaped like rams and the hills, like lambs. O sea, why did you flee? Jordan, why did you retreat? Mountains, why leap like rams; hills like lambs? Even the earth trembled at the presence of Adonai, at the presence of the God of Jacob who turned rock into pools of water, flint into fountains.

הלל

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לקרא את ההלל.

Psalm 113

הללויה, הללו עבדי יהוה, הללו את שם יהוה.

יהי שם יהוה מברך מעתה ועד עולם.

ממזרח-שמש עד-מבואו, מהלל שם יהוה.

רם על-כֹּל-גוים יהוה, על-השמים כבודו.

מי כיהוה אלהינו, המגביהי לשבת.

המשפילי לראות, בשמים ובארץ.

מקימי מעפר דל, מאשפת ירים אביון.

להושיבי עס-נדיבים, עס-נדיבי עמו.

מושיבי עקרת הבית, אס-הבנים שמחה הללויה.

Psalm 114

בצאת ישראל ממצרים, בית יעקב מעם לעז. היתה יהודה

לקדשו, ישראל ממשלותיו. הים ראה וינס, הירדן יסב

לאחור. ההרים רקדו כאילים, גבעות כבני-צאן. מהלך הים

כי תנוס, הירדן תסב לאחור. ההרים תרקדו כאילים, גבעות

כבני-צאן. מלפני אדון חולי ארץ, מלפני אלוה יעקב.

ההפכי הצור אגס-מים, חלמיש למעינו-מים.

§ On Shabbat Rosh Chodesh the following paragraph is omitted

Psalm 115

Not for our sake, Adonai, not for our sake but for Your name's sake, win praise through Your love and faithfulness. Why should the nations say, "Where is their God?" Our God is in heaven, doing whatever is most pleasing. Their idols are silver and gold, made by human hands. They have a mouth yet cannot speak, eyes yet cannot see. They have ears yet cannot hear, a nose yet cannot smell. They have hands yet cannot feel; feet, yet they cannot walk; they make no sound in their throat. Their makers shall become like them and all who trust in them. Let the family of Israel trust in Adonai who is their help and their shield. Let the family of Aaron trust in Adonai who is their help and their shield. Let those who revere Adonai, trust in the Adonai who is their help and their shield.

Adonai will remember us with blessing, blessing the family of Israel; blessing the family of Aaron, blessing all who revere Adonai; young and old alike. May Adonai increase your blessings, yours and your children's. May you be blessed by Adonai, maker of heaven and earth. The heavens belong to Adonai who has entrusted the earth to mortals. The dead cannot praise Adonai nor those who go down into silence. We shall praise Adonai, now and forever, Halleluyah!

§ On Shabbat Rosh Chodesh the following paragraph is omitted

Psalm 116

I love Adonai who hears my cry of supplication, the One who has always given me a hearing; to whom therefore, I will call all my days. When the cords of death encompass me, when the grave holds me in its grasp and I find myself in anguish and despair, then I invoke the name of Adonai, "Please, Adonai, save my soul." Gracious and kind is Adonai, our God is compassionate. Adonai protects the simple; I was brought low, yet salvation was granted to me. Be at ease again

§ On Shabbat Rosh Chodesh the following paragraph is omitted

Psalm 115

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשִׁמְךָ תֵּן כְּבוֹד, עַל־חַסְדְּךָ עַל־אֲמַתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵי־הֵנָּא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בְּשָׂמַיִם כָּל אֲשֶׁר־חָפֵץ עָשָׂה. עֲצִיבֵיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנוֹיִם לָהֶם וְלֹא יִשְׁמָעוּ, אֶף לָהֶם וְלֹא יִרְחוּזוּ. יְדֵיהֶם וְלֹא יַמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא־יִהְיוּ בְּגִרוֹנָם. כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר־בָּטַח בָּהֶם. יִשְׂרָאֵל בָּטַח בַּיהוָה, עֲזָרָם וּמַגְנָם הוּא. בֵּית אֶהְרֹן בָּטְחוּ בַיהוָה, עֲזָרָם וּמַגְנָם הוּא. ׀ יִרְאֵי יְהוָה בְּטַחוּ בַיהוָה, עֲזָרָם וּמַגְנָם הוּא.

יְהוָה זָכְרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת־בֵּית אֶהְרֹן. יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטַנִּים עַם־הַגְּדֹלִים. יֹסֵף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל־בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיהוָה, עֲשֵׂה שָׁמַיִם וָאָרֶץ. ׀ הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם. לֹא הִמְתִּים יְהַלְלוּ־יָהּ, וְלֹא כָל־יִרְדֵי דוֹמָה. וְאַנְחָנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ.

§ On Shabbat Rosh Chodesh the following paragraph is omitted

Psalm 116

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה, אֶת־קוֹלִי תַחֲנוּנָי. כִּי־הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנֵי חַבְלֵי־מוֹת, וּמִצְרֵי שְׂאוּל מִצְאוּנֵי צָרָה וַיִּגּוֹן אֶמְצֵא. וּבְשֵׁם־יְהוָה אֶקְרָא, אָנָּה יְהוָה מִלְטָה נַפְשִׁי. חֲנוּן יְהוָה וְצַדִּיק, וְאֵלֵהֵינוּ מֵרַחֵם. שִׁמְרֵ פֶתָאִים יְהוָה דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִי

my soul, for Adonai has dealt kindly with you. My soul was delivered from death, my eyes from tears, my feet from stumbling. I shall walk before Adonai in the land of the living. I kept my faith even though I could say, "I suffered greatly," even when in panic I cried out, "All mortals are deceitful."

How can I repay Adonai for the bounteous gifts I have received?

I raise the cup of deliverance and invoke Adonai by name.

I will repay my promises to Adonai in the presence of all the people.

Grievous in the sight of Adonai is the death of one of the devoted,

I am Your servant, Your servant born of Your maidservant;

You have released me from my bondage.

To You will I bring an offering and invoke the name of Adonai.

I will repay my promises to Adonai before all the people of God,

in the courts of the house of Adonai,

in the midst of Jerusalem. Halleluyah!

Psalm 117

Praise Adonai all nations, give praise all peoples, to the One whose love has overwhelmed us, whose faithfulness endures forever. Halleluyah!

Psalm 118

Give thanks to Adonai who is goodness, whose kindness is forever.

Let the family of Israel say now, "Your kindness is for ever."

Let the house of Aaron say now, "Your kindness is for ever."

Let all who revere Adonai say now, "Your kindness is for ever."

In my distress I called to Adonai, who answered by setting me free. Adonai is with me, I shall not fear; what can mortals do to me? With Adonai at my side, best help of all, I can face my foes. It is better to depend on Adonai than to trust in the mighty. Though all nations surrounded me, in the name of Adonai I overcame them. Though they surrounded and encircled me, in the name of Adonai I overcame them.

כִּי יְהוָה גָּמַל עָלַיְכִי. כִּי חָלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינַי
מִן־דְּמָעָה, אֶת־רַגְלִי מִדָּחִי. אֶת־הַלֵּךְ לִפְנֵי יְהוָה, בְּאַרְצוֹת
הַחַיִּים. הֵאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי כִּי עָנִיתִי מְאֹד. ׀ אֲנִי
אָמַרְתִּי בְחָפוּז כָּל־הָאָדָם כֹּזֵב.

מִה־אָשִׁיב לַיהוָה, כָּל־תְּגִמּוּלוֹהִי עָלַי.
כּוֹס־יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדֵה־נָא לְכֹל עַמּוֹ.
יִקָּר בְּעֵינַי יְהוָה הַמְּוֹתָה לַחֲסִידָיו.
אָנָּה יְהוָה כִּי־אֲנִי עֲבַדְךָ אֲנִי עֲבַדְךָ בֶּן־אֲמַתְךָ פִּתְחַת לְמוֹסְרֵי.
לְךָ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדֵה־נָא לְכֹל־עַמּוֹ.
בַּחֲצֵרוֹת בֵּית יְהוָה בְּתוֹכֵכִי יְרוּשָׁלַיִם הַלְלוּיָהּ.

Psalm 117

הַלְלוּ אֶת־יְהוָה כָּל גּוֹיִם, שִׁבְחֻהוּ כָּל־הָאֲמִים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאֲמַת־יְהוָה לְעוֹלָם הַלְלוּיָהּ.

Psalm 118

הוֹדוּ לַיהוָה כִּי־טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ־נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ־נָא בֵּית אֱהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ־נָא יְרֵאֵי יְהוָה, כִּי לְעוֹלָם חַסְדּוֹ.

מִן־הַמִּצָּר קָרָאתִי יְהוָה, עָנַנִי בַמִּרְחֵב יְהוָה. יְהוָה לִי לֹא אֶירָא,
מִה־יַּעֲשֶׂה לִי אָדָם. יְהוָה לִי בְּעִזָּרִי, וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי.
טוֹב לַחֲסוֹת בַּיהוָה מִבְּטַח בְּאָדָם. טוֹב לַחֲסוֹת בַּיהוָה
מִבְּטַח בַּנְּדִיבִים. כָּל־גּוֹיִם סָבְבוּנִי בִשְׁם יְהוָה כִּי אֲמִילָם.

Though they surrounded me like bees, they were snuffed out like burning thorns. In the name of Adonai I overcame them. Even though I was hard-pressed and tottering, Adonai helped me. Adonai is my strength, my might and my deliverance. The homes of the righteous echo with songs of deliverance, "The might of Adonai is triumphant, the might of Adonai is supreme, the might of Adonai is triumphant." I shall not die but live to tell the deeds of Adonai. Adonai chastened me, but I was not given over to death. Open for me the gates of righteousness that I may enter to praise Adonai. This is the gateway of the righteous, the righteous shall enter through it.

I praise You for having answered me,
You have become my deliverance.

The stone that the builders rejected has become the cornerstone.

This is the doing of Adonai, it is marvellous in our sight.

This is the day that Adonai has made, let us rejoice and be glad in it.

Deliver us Adonai, we implore You. Deliver us Adonai, we implore You. Prosper us Adonai, we implore You. Prosper us Adonai, we implore You.

Blessed in the name of Adonai are all who come, we bless You from the house of Adonai. Adonai God enlightens me. Wreathe with myrtle the festive procession as it proceeds even to the corners of the altar. You are my God and I praise You. You are my God and I exalt You. Acclaim Adonai, who is goodness, whose love endures forever.

May all creation praise You Adonai our God. May the pious, the righteous who do Your will and all Your people, the family of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, extol, exalt and sanctify Your sovereign glory, our ruler. To You it is good to offer praise, it is a joy to sing to Your glory. You are God from age to age, everlasting, You are praised Adonai, ruler, acclaimed in songs of praise.

§ The service continues on page 57

סְבוּנֵי גַם־סִבְבוּנֵי, בְּשֵׁם יְהוָה כִּי אֲמִילֶם. סְבוּנֵי כְדַבְּרוּרִים
דָּעֵכוּ פֹאֵשׁ קוֹצִים, בְּשֵׁם יְהוָה כִּי אֲמִילֶם. דָּחָה דְחִיתָנִי לְנֶפֶל
וַיהוָה עֲזָרָנִי. עֲזֵי וְזָמַרְתָּ יְהוָה, וַיְהִי־לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה
בְּאֶהְלֵי צְדִיקִים, יְמִין יְהוָה עֲשָׂה חֵיל. יְמִין יְהוָה רוֹמְמָה, יְמִין
יְהוָה עֲשָׂה חֵיל. לֹא־אֲמוֹת כִּי־אֲחִיָּהּ, וְאֶסְפֵּר מַעֲשֵׂה יְהוָה. יִסְרֵנִי
יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. ׀ פִּתְחוּ־לִי שַׁעֲרֵי צְדָקָה, אָבֹא־
בָּם אֲוֹדָה יְהוָה. זֶה־הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בוֹ.

אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה.

אִבְּן מָאֵסוּ הַבּוֹנִים, הִיתָה לְרֹאשׁ פִּנָּה.

מֵאֵת יְהוָה הִיתָה זֹאת, הִיא נִפְלְאוֹת בְּעֵינֵינוּ.

זֶה־הַיּוֹם עֲשָׂה יְהוָה, נְגִילָה וְנִשְׂמָחָה בוֹ.

אָנָּה יְהוָה הוֹשִׁיעָה נָּא. אָנָּה יְהוָה הוֹשִׁיעָה נָּא.

אָנָּה יְהוָה הַצְּלִיחָה נָּא. אָנָּה יְהוָה הַצְּלִיחָה נָּא.

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בִּרְכָנוּכֶם מִבֵּית יְהוָה. אֵל יְהוָה
וַיֵּאָר לָנוּ, אֶסְרוּ־חַג בַּעֲבַתִּים עַד־קַרְנוֹת הַמִּזְבֵּחַ. אֵלֵי אַתָּה
וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמָמְךָ. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי
רְצוֹנֶךָ, וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׂבְּחוּ
וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלְּבָנוּ,
כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָּא לְזִמְרָה, כִּי מֵעוֹלָם וְעַד
עוֹלָם אַתָּה אֵל. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת.

§ The service continues on page 56

SHABBAT Z'MIROT AND SONGS

I

Peace to you ministering angels, angels of the exalted One,
from the ruler who rules over rulers, the holy One, praised is the One.

Enter in peace O angels of peace, angels of the exalted One,
from the ruler who rules over rulers, the holy One, praised is the One.

Bless me with peace O angels of peace, angels of the exalted One,
from the ruler who rules over rulers, the holy One, praised is the One.
May you depart in peace O angels of peace, angels of the exalted One,
from the ruler who rules over rulers, the holy One, praised is the One.

II

This day is light and joy for Israel, a Shabbat of rest.
You commanded precepts at the assembly of Sinai,
to keep the Shabbat and festivals for all our years,
to set out a full-laden table, to honour a Shabbat of rest. *This day...*

A treasure for the hearts of a wounded people,
an additional soul for souls that have suffered,
to soothe away sighs from a soul in bondage,
a Shabbat of rest. *This day...*

You hallowed and blessed this day
more than any other,
in six days You completed the labour of the universe;
on this day the saddest find safety and peace,
a Shabbat of rest. *This day...*

It was the awesome One who commanded me,
forbidding labour.
I shall merit sovereign glory if I safeguard Shabbat.
I shall bring an offering of sweet incense to the majestic One,
a Shabbat of rest.
This day is light and joy for Israel, a Shabbat of rest.

שירים וזמירות

I

שָׁלוֹם עֲלֵיכֶם, מְלֹאכֵי הַשָּׁרֵת, מְלֹאכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
בּוֹאֲכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
בְּרַכּוֹנֵי לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
צֵאתְכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

II

יוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה, שַׁבָּת מְנוּחָה.
צִוִּית פְּקוּדִים בְּמַעַמַד הַר סִינַי, שַׁבָּת וּמוֹעֲדִים לְשִׁמּוֹר
בְּכָל-שָׁנָי, לְעֶרְךָ לְפָנַי מִשְׁאֵת וְאֶרְוַחָה, שַׁבָּת מְנוּחָה. יוֹם זֶה...

חֲמֻדַּת הַלְּבָבוֹת לְאִמָּה שְׁבוּרָה,
לְנַפְשׁוֹת נִכְאָבוֹת נִשְׁמָה יִתְרָה,
לְנַפֵּשׁ מִצָּרָה תִּסִּיר אֲנַחָה, שַׁבָּת מְנוּחָה. יוֹם זֶה...

קִדְשֵׁת בְּרַכְתָּ אוֹתוֹ מִכָּל-יָמִים,
בְּשֵׁשֶׁת כְּלִית מְלֹאכֶת עוֹלָמִים,
בּוֹ מִצָּאוּ עֲגוּמִים הַשֶּׁקֶט וּבִטְחָה, שַׁבָּת מְנוּחָה. יוֹם זֶה...

לְאִסּוּר מְלֹאכָה צִוִּיתָנוּ נוֹרָא,
אֲזִכָּה הוּד מְלוּכָה אִם שַׁבָּת אֲשַׁמְרָה,
אֶקְרִיב שִׁי לְמוֹרָא, מִנְחָה מְרַקְתָּה, שַׁבָּת מְנוּחָה.
יוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה, שַׁבָּת מְנוּחָה.

III

Source of our sustenance, from whose store we have eaten, give praise my faithful friends. We have eaten our fill and yet more remains, such was the pledge of Adonai.

You nourish Your universe, our shepherd, our parent; we have eaten Your bread and have drunk Your wine; therefore we praise Your name, praise You with our mouths, declaring, "There is none as holy as Adonai." *Source of our sustenance...*

With song and the voice of thanksgiving, let us praise our God for the land so desirable that the One gave as a heritage to our ancestors; with nourishment and sustenance our souls were sated. The mercy of the One protects us, faithful is Adonai. *Source of our sustenance...*

Be merciful in Your loving-kindness to Your people O rock and upon Zion abode of Your glory, the shrine and home of our splendour. May the son of Your servant David come and redeem us, the breath of our nostrils, the anointed of Adonai. *Source of our sustenance...*

IV

Creator, sovereign of this and all worlds, You are the ruler who rules over rulers. How pleasant it is to declare Your powerful and wondrous deeds before You. *Creator, sovereign...*

I shall prepare morning and evening praises to You holy God, who created all life; the angelic hosts and mankind, the beasts of the field and the birds of the sky. *Creator, sovereign...*

Your deeds are great and mighty, humbling the haughty and raising those bowed down; even if we lived a thousand years, we could not fathom the extent of Your power. *Creator, sovereign...*

God to whom honour and greatness are due, save Your sheep from the mouths of lions and bring Your people from their exile among the nations, the people that You chose from all nations. Creator, sovereign of this and all worlds, You are the ruler who rules over rulers.

III

צור משלֹ אַבְלָנוּ בְּרָכוּ אַמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבַר יְהוָה.

רוֹעֵנוּ אָבִינוּ,	הִזָּן אֶת-עוֹלָמוֹ
וַיִּנּוּ שְׁתִּינוּ,	אֶבְלָנוּ אֶת-לַחְמוֹ
וַנְהַלְלוּ בְּפִינוּ,	עַל-בֶּן נֹדֵדָה לְשָׁמוֹ
אֵין-קָדוֹשׁ בִּיהוָה. צור משלֹ...	אָמַרְנוּ וְעַנִּינוּ
נִבְרַךְ אֱלֹהֵינוּ,	בְּשִׁיר וְקוֹל תּוֹדָה
שֶׁהִנְחִיל לְאַבוֹתֵינוּ,	עַל אֶרֶץ חֻמְדָּה
הַשְּׂבִיעַ לְנַפְשֵׁנוּ,	מִזֶּזֶן וְצֵדָה
וְאַמַּת יְהוָה. צור משלֹ...	חֲסִדוֹ גָבַר עָלֵינוּ
עַל עַמְּךָ צוּרְנוּ,	רַחֵם בְּחַסְדֶּךָ
זְבוּל בֵּית תְּפִאֲרֹתֶינוּ,	עַל צִיּוֹן מִשָּׁבֶן כְּבוֹדֶךָ
יְבוֹא וַיִּגְאֹלֵנוּ,	בֶּן-דָּוִד עַבְדְּךָ
צור משלֹ...	רוּחַ אֶפְיָנוּ
	מְשִׁיחַ יְהוָה.

IV

יְהִי רַבּוֹן עָלֶם וְעֹלָמֵיָא, אֲנִתָּה הוּא מַלְכָּא מְלַךְ מַלְכֵיָא,
 עוֹבֵד גְּבוּרַתְךָ וְתַמְהֵיָא, שְׁפַר קְדָמְךָ לְהַחְוִיָּא.
 יְהִי רַבּוֹן...
 שְׁבַחְתִּין אֶסְדָּר צַפְרָא וְרַמְשָׂא, לָךְ אֱלֹהָא קְדִישָׁא דִּי בְרָא כָּל-
 נַפְשָׂא, עִירִין קְדִישִׁין וּבְנֵי אַנְשָׂא חַיִּית בְּרָא וְעוֹפֵי שְׁמַיָּא.
 יְהִי רַבּוֹן...
 רַבְּרִבִּין עוֹבְדֵיךָ וְתַקִּיפִין, מְכִיךְ רַמְיָא וְזַקִּיף כְּפִיפִין,
 לוֹ יַחֲיֶה גְבַר שְׁנִין אֶלְפִין, לָא יַעַל גְּבוּרַתְךָ בְּחַשְׁבַּנְיָא.
 יְהִי רַבּוֹן...
 אֱלֹהָא דִּי לֵה יִקְר וּרְבוּתָא, פְּרוּק יִת-עֲנָךְ מִפּוּם אַרְיֹתָא,
 וְאַפִּיק יִת עַמְּךָ מִגּוֹ גְלוּתָא, עַמְּךָ דִּי בַחֲרַת מְכָל-אַמְיָא.
 יְהִי רַבּוֹן עָלֶם וְעֹלָמֵיָא, אֲנִתָּה הוּא מַלְכָּא מְלַךְ מַלְכֵיָא.

V

This day is honoured above all other days,
for on it the One who fashioned the universe rested.

For six days do your work
but the seventh day devote to your God.
On the Shabbat do no work,
for in six days the One completed all.

This day is honoured above all other days,
for on it the One who fashioned the universe rested.

The foremost of the sacred days,
a day of rest, the holy Shabbat day,
therefore, let all sanctify the day with wine
and over two whole loaves, let them break bread.

This day is honoured above all other days,
for on it the One who fashioned the universe rested.

The heavens declare God's glory
and the earth is full of the kindness of the One.
See! All these the hands of God have made,
the One is the shaper whose works are perfect.

This day is honoured above all other days,
for on it the One who fashioned the universe rested.

V

יום זה מְכַבֵּד מְכֹל יָמִים,
כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים.

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֹאכְתֶּךָ,
וַיּוֹם הַשְּׁבִיעִי לְאֱלֹהֶיךָ,
שָׁבַת לֹא תַעֲשֶׂה בּוֹ מְלֹאכָה,
כִּי כָל עָשָׂה שֵׁשֶׁת יָמִים.

יום זה מְכַבֵּד מְכֹל יָמִים,
כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים.

רִאשׁוֹן הוּא לְמִקְרָאֵי קֹדֶשׁ,
יוֹם שְׁבַתוֹן יוֹם שְׁבַת קֹדֶשׁ,
עַל-בֶּן כָּל-אִישׁ בְּיָינוּ יִקְדָּשׁ,
עַל שְׁתֵּי-לֶחֶם יִבְצְעוּ תְּמִימִים.

יום זה מְכַבֵּד מְכֹל יָמִים,
כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים.

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹדוֹ,
וְגַם-הָאָרֶץ מְלֹאָה חֶסֶדּוֹ.
רְאוּ כִּי כָל-אֱלֹהֵי עֲשֵׂתָה יָדוֹ,
כִּי הוּא הַצּוּר פִּעְלֵוֹ תְּמִים.

יום זה מְכַבֵּד מְכֹל יָמִים,
כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים.

VI

SONG OF GLORY

I will chant sweet psalms and weave songs
because my soul longs for You.

My soul desired, in the shelter of Your hand,
to know Your hidden mysteries.

Even as I speak of Your glory,
my heart yearns for Your love.

Therefore I shall speak of Your glories
and I shall honour Your name with loving songs.

I shall tell of Your glory though I have not seen You,
through images I will describe You, though I have not known You.

By the hand of Your prophets, the counsel of Your servants,
You imaged the majestic glory of Your power.

They portrayed You, not through Your essence
but according to Your deeds.

May the song of the poor in spirit be as dear to You
as the song that was sung over Your sacrifices.

May my praise rise up to the sustainer of all,
giver of life, the mighty One of righteousness.

And as to my praise, incline Your head to me,
take it to Yourself as the finest incense.

May my prayer be sweet to You, for my soul longs for You.
May my prayer be sweet to You, for my soul longs for You.

VI

שיר הכבוד

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג. כִּי אֵלַיךָ נַפְשִׁי תַעְרוֹג.

נַפְשִׁי חֲמֻדָּה בְּצֶל יָדְךָ. לְדַעַת כְּלִיזְוֹ סוֹדְךָ.

מִדֵּי דְבָרֵי בְּכֹבוֹדְךָ. הַזְמָה לְבִי אֶל הוֹדֵיךָ.

עַל בֶּן אֲדָבָר בְּךָ נִכְבְּדוֹת. וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת.

אֶסְפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ. אֶדְמַמְךָ אֶכְנֶנְךָ וְלֹא יִדְעֶתִיךָ.

בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ. דַּמִּיתָ הַדָּר כְּבוֹד הוֹדְךָ.

גִּדְלִיתְךָ וּגְבוֹרֶתְךָ. בָּנוּ לְתוֹקֶיךָ פְּעֻלֹתֶיךָ.

תִּיקַר שִׁירַת רֶשֶׁת בְּעֵינַיִךָ, כִּשְׁשִׁיר יוֹשֵׁר עַל קֶרֶבְנֶיךָ.

בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר. מְחוֹלֵל וּמוֹלִיד צְדִיק כְּפִיר.

וּבְבִרְכָתִי תִנְעֲנַע לִי רֹאשׁ. וְאוֹתָהּ קַח לְךָ כְּבִשְׂמִים רֹאשׁ.

יַעֲרֹב־נָא שִׁיחֵי עֲלֶיךָ. כִּי נַפְשִׁי תַעְרוֹג אֵלַיךָ.

יַעֲרֹב־נָא שִׁיחֵי עֲלֶיךָ. כִּי נַפְשִׁי תַעְרוֹג אֵלַיךָ.

VII

The sun on the tree tops no longer is seen,
Come, let us welcome the Shabbat Queen.
Behold she descends, the holy, the blessed,
With her are angels, her escort of peace and rest.

Enter, enter, O Queen and abide.
Draw near, draw near, O Shabbat bride.
Peace to you also, you angels of peace.

We have welcomed Shabbat with song and prayer.
We journey homeward with joyful hearts.
There the table is laid, the candles burn brightly.
Every corner of the house shines and gleams.

Shabbat Shalom uv' rachah,
Shabbat Shalom a blessing of peace,
Enter with peace, you angels of peace.

VIII

God proclaims freedom for each son and daughter,
As the apple of God's eye, each one is cherished.
Your name is pleasant and will not be harmed,
Be at ease and rest on the Sabbath day.
Seek my sanctuary and my home.
Give me a sign of deliverance,
Plant a vine in my vineyard.
Look to my people, hear their pleas.
Know what is wisdom for your soul,
Know what is a crown for your head.
To keep the command of your Holy One,
To keep the Shabbat holy for yourself.

VII

הַחֶמֶה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,
בָּאוּ וְנִצֵּא לְקִרְאת שַׁבַּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרְדֶת, הַקְּדוּשָׁה הַבְּרוּכָה,
וְעִמָּהּ מַלְאָכִים, עֲבָא שְׁלוֹם וּמְנוּחָה.
בָּאִי, בָּאִי הַמַּלְכָּה.
בָּאִי, בָּאִי הַכֶּלֶה.
שְׁלוֹם עֲלֵיכֶם מֵלְאֲכֵי הַשְּׁלוֹם.

קִבְּלֵנוּ פְּנֵי שַׁבַּת בְּרִנְנָה וּתְפִלָּה,
הַבֵּיתָה נְשׁוּבָה בְּלֵב מֵלֵא גִילָה.
שֵׁם עֲרוֹךְ הַשְּׁלֶחֶן, הַנְּרוֹת יֵאָירוּ,
כָּל-פְּנֹת הַבַּיִת יִזְרְחוּ, יִזְהִירוּ.
שַׁבַּת שְׁלוֹם וּבִרְכָה,
שַׁבַּת שְׁלוֹם וּמְנוּחָה.
בְּאַכֶם לְשְׁלוֹם מֵלְאֲכֵי הַשְּׁלוֹם.

VIII

וַיִּנְצְרְכֶם כְּמוֹ בְּבַת,	דְּרוֹר יִקְרָא לְבֵן עֵם בַּת,
שָׁבוּ וְנוּחוּ בַּיּוֹם שַׁבַּת,	נְעִים שְׂמֵכֶם וְלֹא יִשְׁבַּת,
וְאוֹת יִשַׁע עֲשֵׂה עִמִּי,	דְּרֵשׁ נְוִי וְאוֹלָמִי,
שְׁעָה שְׁוֹעֵת בְּנֵי עִמִּי.	נִטַּע שׁוֹרֵק בְּתוֹךְ כְּרָמִי,
וְהִיא כְּתֹר לְרֹאשׁוֹ,	דְּעָה חֶכְמָה לְנֶפֶשׁוֹ,
שְׂמֹר שַׁבַּת קֹדֶשׁוֹ.	נִצּוֹר מִצְוֹת קְדוּשׁוֹ,

IX

My soulmate, source of compassion, draw Your servant, towards You.
 Your servant will run like a hart and bow before Your grace.
 Your friendship will be sweeter than the
 dripping of the honeycomb
 and any taste.

X

There is no other as powerful as Adonai,
 and none as blessed as the son of Amram.
 There is no other as great as the Torah,
 and those who profess, as Israel.
 From the mouth of God, all Israel will be blessed.

There is nothing so splendid as Adonai,
 and no better friend than the son of Amram.
 There is no possession like the Torah,
 and those who study, as Israel. *From the mouth of God...*

There is no other as pure as Adonai,
 and none as straightforward as the son of Amram.
 There is no honour like the Torah,
 and no students, as Israel. *From the mouth of God...*

There is no ruler like Adonai
 and no prophet like the son of Amram.
 There is no treasure as the Torah,
 and no possessions as Israel. *From the mouth of God...*

There is no redeemer as Adonai,
 and no one as righteous as the son of Amram.
 There is nothing as blessed as the Torah,
 and nothing as majestic as Israel. *From the mouth of God...*

There is nothing as holy as Adonai,
 and none can teach as the son of Amram.
 There is no guard as the Torah,
 and no supporter like Israel.
 From the mouth of God, all Israel will be blessed.

IX

יָדִיד נֶפֶשׁ אָב הֶרְחַמְנוּ, מְשׁוּךְ עֲבָדְךָ אֶל רְצוֹנְךָ.
 יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.
 יַעֲרֹב לוֹ יְדִידוֹתֶיךָ מִנֶּפֶת צוּף וְכָל-טַעַם.

X

אֵין אֲדִיר בִּיהוּה וְאֵין בָּרוּךְ כְּבֵן עֲמֶרֶם.
 אֵין גְּדוּלָה בַתּוֹרָה וְאֵין דּוֹרְשֵׁיהָ בְּיִשְׂרָאֵל.
 מִפִּי אֵל, מִפִּי אֵל יְבוֹרֶךְ כָּל-יִשְׂרָאֵל.

אֵין הַדּוֹר בִּיהוּה וְאֵין וְתִיק כְּבֵן עֲמֶרֶם.
 אֵין זְכוּיָה בַתּוֹרָה וְאֵין חֲכָמֶיהָ בְּיִשְׂרָאֵל.
 מִפִּי אֵל...

אֵין טְהוֹר בִּיהוּה וְאֵין יְחִיד כְּבֵן עֲמֶרֶם.
 אֵין כְּבִירָה בַתּוֹרָה וְאֵין לוֹמְדֶיהָ בְּיִשְׂרָאֵל.
 מִפִּי אֵל...

אֵין מֶלֶךְ בִּיהוּה וְאֵין נְבִיא כְּבֵן עֲמֶרֶם.
 אֵין סְגוּלָה בַתּוֹרָה וְאֵין עוֹסְקֶיהָ בְּיִשְׂרָאֵל.
 מִפִּי אֵל...

אֵין פּוֹדֶה בִּיהוּה וְאֵין צַדִּיק כְּבֵן עֲמֶרֶם.
 אֵין קְדוּשָׁה בַתּוֹרָה וְאֵין רוֹמְמֶיהָ בְּיִשְׂרָאֵל.
 מִפִּי אֵל...

אֵין קְדוּשׁ בִּיהוּה וְאֵין רַבִּי כְּבֵן עֲמֶרֶם.
 אֵין שְׂמִירָה בַתּוֹרָה וְאֵין תּוֹמְכֶיהָ בְּיִשְׂרָאֵל.
 מִפִּי אֵל...

SHABBAT CHANUKAH

We kindle these lights for the miracles, the wonders, the triumphs and the victories which You performed for our ancestors through Your holy priests at this season. During each of the eight days of Chanukah these lights are sacred; we are not permitted to put them to ordinary use; only to look on them to remind us to thank and praise Your great name and for Your wondrous miracles and Your deliverance.

Mighty rock of my salvation, it is a delight to praise You. Restore my house of prayer and there we will bring a thanksgiving offering. When You have brought an end to the slaughter of the blaspheming foe, I shall complete with songs of praise the dedication of the altar.

Troubles filled my soul, my strength was consumed with grief. They had embittered my life with hardship, bound by Egypt's slavery. The great power of the One brought forth the treasured people, Pharaoh's army and all his offspring went down like a stone into the deep.

I was brought to God's own holy place but even there I had no rest. An oppressor came and exiled me, for I had served strange gods and drunk the wine of madness. Scarcely had I departed when Babylon fell, at the end of seventy years Zerubabel was sent and I was saved.

The Aggagite, son of Hammedata, sought to lop the towering cypress but it became a snare and a stumbling block to him and his arrogance was stilled. You raised the head of the Benjaminite and You blotted out the name of the enemy; on the gallows You hanged his numerous progeny, his possessions.

The Greeks gathered against me in the days of the Hasmonean. They breached the walls of my towers and defiled all the oil; from the one remaining flask, a miracle was wrought for the lilies of the valley. Those with insight established eight days for song and jubilation.

שבת חנוכה

הַנִּירוֹת הַלָּלוּ אֲנַחְנוּ מִדְּלִיקִין עַל הַנְּסִים וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלְאוֹת, שְׁעֲשִׂיתָ לְאַבוֹתֵינוּ עַל-יְדֵי כְּהֲנִיף הַקְּדוֹשִׁים. וְכָל-שְׂמוֹנֵת יָמֵי חֲנֻכָּה, הַנִּירוֹת הַלָּלוּ קֹדֶשׁ הֵם. וְאֵין לָנוּ רְשׁוֹת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֲלֵא לְרְאוֹתָם בְּלִבָּהּ, כְּדֵי לְהוֹדוֹת לְשִׁמְךָ עַל-נִסֶּיךָ וְעַל-יְשׁוּעָתְךָ וְעַל-נִפְלְאוֹתֶיךָ.

מֵעוֹז צוֹר יְשׁוּעָתִי לְךָ נִאֶה לְשַׁבַּח, תִּכּוֹן בַּיִת תִּפְלְתִי וְשֵׁם תוֹדָה נִזְבַּח, לְעֵת תִּכְיִן מִטְבַּח מִצֶּר הַמְּנַבַּח, אֲזִ אֲגַמֵּר בְּשִׁיר מְזִמֹּר חֲנֻכַּת הַמִּזְבֵּחַ.

רְעוֹת שְׁבַע נִפְשֵׁי בִּיגוֹן כָּחִי כָּלָה, חַיֵּי מִרְרוּ בְּקִשֵׁי בְשַׁעְבוֹד מַלְכוּת עֲגָלָה, וּבִידוֹ הַגְּדוּלָּה הוֹצִיא אֶת-הַסְּגָלָה, חֵיל פְּרַעֲוָה וְכָל-זֶרְעוֹ יָרְדוּ כְּאֶבֶן מִצוּלָה.

דְּבִיר קֹדֶשׁ הֵבִיאֲנִי וְגַם שֵׁם לֹא שָׁקַטְתִּי, וּבֵא נוֹגֵשׁ וְהַגְּלִנִי, כִּי זָרִים עֲבַדְתִּי, וַיִּין רַעַל מִסְכַּתִּי כַּמַּעֵט שְׁעַבְרַתִּי, קֶץ בְּבָל, זֶרְבָּבֶל, לְקֶץ שְׁבַעִים נוֹשַׁעְתִּי.

כְּרוֹת קוֹמַת בְּרוֹשׁ בְּקֶשׁ אֲגָגִי בֶן-הַמְּדַתָּא, וְנִהְיֵתָה לוֹ לַפֶּחַ וּלְמוֹקֵשׁ וְגִאֲוָתוֹ נִשְׁבַּתָּה, רֹאשׁ יְמִינִי נִשְׂאָתָה, וְאוֹיֵב שְׁמוֹ מַחִיתָ, רַב בְּנָיו וְקִנְיָנָיו עַל הָעֵץ תִּלִּיתָ.

יוֹנִים נִקְבְּצוּ עָלַי אֲזִי בִימֵי חֲשִׁמְנַיִם, וּפְרָצוּ חוֹמוֹת מִגְּדָלִי וְטַמְאוּ כָּל הַשְּׂמֹנִים, וּמְנוֹתֵר קִנְקֵנִים נַעֲשָׂה נֵס לְשׁוֹשְׁנַיִם, בְּנֵי בֵּינָה יְמֵי שְׂמוֹנָה קִבְּעוּ שִׁיר וִרְנָנִים.

IV

The Emperor Antoninus lunched with Rabbi Judah ha-Nasi on a Shabbat. Many of the dishes were served cold but the royal guest ate them with relish. He invited himself again to lunch and as it was on a weekday, the dishes were all hot yet the Emperor enjoyed them less. He said to his host: "The other lunch was more to my taste." The Rabbi replied: "This meal lacks an important spice." The Emperor asked: "Why have you not asked for it from my larder?" The Rabbi responded: "This spice is not in your possession; it is the Shabbat which is lacking. Have you the Shabbat among your stores?"

Bereishit Rabbah

V

"Remember", means the Gentiles should remember that God commanded Israel to keep Shabbat; they should permit Israel to do so.

"Observe", means that Israel should keep Shabbat.

On the high seas or in the desert, where you cannot *observe* the entire Shabbat, *remember* as much of it as you are able.

Pesikta Rabbati

VI

Rabbi Tanchuma said: "From what did God rest on Shabbat? God rested from 'saying'. (Each of the other days are preceded by 'God said'). Therefore, you too shall rest yourself on Shabbat from speaking worldly words."

Rabbi Aibu said: "Rest yourself on Shabbat from thinking mundane thoughts."

Pesikta Rabbati

VII

"When you call Me and come and pray to Me, I will hear you. When you seek Me, you will find Me if you search for Me with all your heart. I shall let you find Me, says Adonai."

Jeremiah

REFLECTIONS FOR SHABBAT

I

Rabbi Hamnuna said: "One who prays on Shabbat Eve and recites *Vayechulu* (and the heavens and the earth were finished) is as it were, in partnership in the creation with the Holy One, blessed be the One. Though it is written *vayechulu* (and *they were* finished) one should read *vayekalu* (and *they finished*)."

Shabbat

II

Rabbi Chisda and Rabbi Hamnuna said that it is permissible to make plans for good deeds on Shabbat; Rabbi Elazar said that one may arrange about alms for the poor on Shabbat. Rabbi Yochanan said: "One may transact business which has to do with the saving of life or with public health on Shabbat and one may go to synagogue to discuss public affairs on Shabbat." Rabbi Yochanan also said: "One may even go to theatres and circuses on Shabbat for such a purpose." Further, in the school of Manasseh it was said that one may talk about the future marriage of one's children on Shabbat or about the children's education or about teaching them a trade, for Scripture forbids "your business" but God's business is permitted.

Shabbat

III

Rabbi Jose ben Judah said: "The angels of the service accompany you on Friday evening from the Synagogue to your home, one good and one bad angel; if when you come to your home, the lamp is lit and the table spread and the couch arranged, the good angel says: 'May it be God's will that the next Shabbat may be as this one', to which the bad angel even unwillingly says: 'Amen'. But if it is not so, then the bad angel says: 'May it be God's will that the next Shabbat may be as this one', to which the good angel, however unwillingly says: 'Amen'."

Shabbat

XI

A favourite saying of the Rabbis of Yavneh was: "I am God's creature and my fellow is God's creature. My work is in the city and his work is in the field. I rise early for my work and he rises early for his work. just as he does not presume to do my work, so I do not presume to do his work. Will you say, I do much and he does little? We have learnt: One may do much or one may do little; it is all one, provided one directs one's heart to heaven."

B'rachot

XII

All is forseen by God yet freedom of choice is granted; the world is judged with goodness and all depends on the balance of good deeds against evil deeds.

Avot

XIII

Rabbi Chanina said: "Everything is in the hand of heaven except the fear of heaven."

B'rachot

XIV

Rav Judah said in the name of Rav: When Moses ascended on high, he found the Holy One, praised be the One, engaged in adding crowns to the letters of the Torah. Moses said: 'Ruler of the universe! Does the Torah lack anything that these additions are necessary?' God answered: 'After many generations a man by the name of Akiva ben Joseph will arise and he will expound heaps and heaps of laws based upon each jot and tittle.' Moses said: 'Permit me to see him.' God replied: 'Turn around.' Moses went and sat down behind eight rows of Rabbi Akiva's disciples and listened to the discourses upon the Torah. He was ill at ease, for he was unable to follow their arguments. However, during a discussion of a certain subject, when the disciples asked the master: 'How do you know that to be so?' Rabbi Akiva replied: 'It is a law given to Moses at Sinai', he was comforted. 'When he returned to the Holy One, praised be the One, he said: 'Ruler of the universe! You have such a man and yet You give the Torah through me!' God replied: 'Be silent! Such is My decree.' Moses then said:

VIII

"With all your heart... soul... strength." Rabbi Eliezer said: "After we are told to love God with our soul, that is, with our whole life, why are we then told to love God with all our strength, that is, with our wealth? There are persons to whom life is more precious than wealth. They are admonished to love God with all their life. There are others whose actions show that wealth is dearer to them than their life. Such people are asked to love God with all their wealth."

B'rachot

IX

One who has built a new house or purchased new utensils should say: "Praised is the One who has sustained us." One should say the benediction for misfortune when it occurs,) regardless of any consequent good and for good fortune when it occurs, regardless of any consequent evil. One who cries out to God over what has passed utters a prayer in vain. If a man's wife is pregnant and he prays: "May it be God's will that my wife shall bear a son", his prayer is in vain. If one returns from a journey and hearing the sound of lamentation in the city says: "May it be God's will that those who mourn be not from my home", such a prayer is also in vain.

B'rachot

X

How do we know that the Holy One, praised be the One, prays? It is written, "I will bring them to My holy mountain and make them rejoice in My house of prayer" (Isaiah). This verse states not "*their* house of prayer" but "*My* house of prayer," from which we infer that the Holy One, praised by the One, prays. What is God's prayer? Rav Tuviah bar Zutra, quoting Rav said: "May it be My will that My compassion overcomes My wrath and that it prevail over My attribute of strict justice. May I deal with My children according to the attribute of compassion; may I not deal with them according to the letter of strict justice."

B'rachot

flowed backwards. "No proof can be brought from a stream," said they. Again he said to them: "If the law agrees with me, let the walls of this house of study prove it." The walls started to lean inwards. Rabbi Joshua rebuked them and said: "When the pupils of the Sages are disputing about law what business have you to interfere?" The walls did not continue to lean inwards for the sake of Rabbi Joshua's honour but for the sake of Rabbi Eliezer's honour, they did not resume the upright position. (They are still in the inclined position to this day). Again Rabbi Eliezer said: "If the law agrees with me, let it be proven from heaven." A voice went forth and said: "Why do you dispute with Rabbi Eliezer, seeing that in every case the law agrees with him?" Rabbi Joshua stood up and exclaimed: "It is not in heaven!" (Deuteronomy). What did he mean by this? Rabbi Jeremiah said: "He meant the Torah has already been given on Mount Sinai, so we pay no attention to such a voice, since God long ago wrote in the Torah at Mount Sinai: 'You must follow the majority opinion' (Exodus)." Rabbi Nathan met Elijah and asked him: "How did the Holy One, blessed be the One react on that occasion?" He replied: "God laughed and said: 'My children have got the better of me, My children have got the better of me!'"

Bava Metzia

XVIII

Rabbi Huna and Rabbi Jeremiah said in the name of Rabbi Chiyya ben Abba: It is written, *They have forsaken Me and have not kept My Torah*. Would that they had forsaken me but kept My Torah, since by occupying themselves therewith, the light it contains would have led them back to Me.

Eicha Rabbah

XIX

Our masters taught: For two and a half years the Schools of Shammai and Hillel maintained a dispute; the former said: "It would have been better if humankind had not been created." The School of Hillel said: "It is better for humankind to have been created than not to have been created." They took a vote and came to this decision: It would have been better had humankind not been created; yet, since we have been created, let all pay close attention to their actions, those past and those yet to be.

Erubin

'Ruler of the universe! You have shown me his Torah; show me his reward.' 'Turn around,' God said. Moses turned around and saw merchants weighing out Rabbi Akiva's flesh in a market place. Moses cried out: 'Ruler of the universe! Such Torah and such a reward!' God replied: 'Be silent! Such is My decree.'

Menahot

XV

God said to Gabriel: "Go and mark the letter *Tav* in ink upon the forehead of the righteous, so that the angel of destruction may have no power over them. Mark the letter *Tav* in blood upon the forehead of the wicked, so that the angel of destruction may have power over them." Then the Attribute of justice said to God: "Ruler of the universe! How do the former differ from the latter?" God replied: "The former are completely righteous, the latter are completely wicked." The Attribute said: "Ruler of the Universe! The former had the power to protest against the actions of the latter but they did not do so!" God replied: "I know that they would not have accepted any reproof." "Ruler of the universe! It was revealed to You but did the righteous know it?"

Shabbat

XVI

"You are my witnesses," says Adonai, "And I am God." (Isaiah) That is, when you are My witnesses, I am God and when you are not My witnesses, I am, as it were, not God.

Pesikta d'Rav Kahana

XVII

It was taught: On that day Rabbi Eliezer brought forward all the arguments he could muster to support his view but they refused to accept them. He said to them: "If the law agrees with me, let this carob tree prove it." The carob tree was uprooted and moved from its place a hundred cubits (according to some, four hundred cubits). "No proof can be brought from a carob tree," they said to him. Again he said to them: "If the law agrees with me, let this stream prove it." The stream

XXV

Judaism teaches the unity of humankind. One God has created us all. Judaism demands: "Love your neighbour as yourself" and declares this command of love which encompasses all humanity, to be a fundamental principle of Judaism. Judaism demands that we respect the life, the health, the strength and the possessions of our neighbour. It therefore forbids us to damage the person of another through violence or cunning or by any other illegal means or to rob or leave another in the face of unlawful attack. Judaism demands that we consider the honour of our neighbour as sacred as our own. It therefore prohibits the derogation of our neighbour through evil gossip or causing hurt through mockery and embarrassment. Judaism demands that we respect the religious convictions of others. It therefore prohibits any derogation or disrespect of religious customs and symbols of people of other faiths. Judaism demands that we exercise loving-kindness towards everyone... It therefore prohibits us to limit our concern only to ourselves and our relatives and to remain unmoved by the suffering of strangers.

Prayerbook of the Berlin Liberal Synagogue

XX

I call heaven and earth to witness that whether it be Jew or non-Jew, man or woman, free or enslaved - only according to their deeds does the spirit of God rest upon them.

Seder Eliyahu Rabbah

XXI

The Rabbis say: "If anyone comes nowadays and desires to become a proselyte, they say: 'What have you seen that you want to become a proselyte? Do you not know that the Israelites are harried, hounded, persecuted and harassed and that sufferings befall them?' If the stranger says: 'I know it and I am not worthy,' such a one is received without argument."

Yebamot

XXII

These are the things the interest of which one enjoys in this world while the capital remains in the world to come: respecting one's father and mother; acts of generosity and love; coming early to the Synagogue for morning and evening study; giving hospitality to strangers; visiting the sick; assisting the bride; attending the dead; devotion in prayer; making peace between one and another. The study of Torah however, leads them to all.

Peah

XXIII

Rabbi Yochanan ben Zakkai said: "If you should have a sapling in your hand when they say to you: 'Behold the Messiah has arrived!' first plant the sapling and then go to greet the Messiah."

Avot d'Rabbi Natan

XXIV

It is written: "Consider the work of God; who can make straight that which the One has made crooked?" (Ecclesiastes). The Holy One, praised be the One, having created Adam showed him all of the trees in the Garden of Eden saying: "Behold My works, how beautiful and glorious they are, all I created, I created for your sake. Take care that you do not corrupt or destroy My world, if you do, there is no one to repair it after you."

Ecclesiastes Rabbah

§ On the evening before a Bat Mitzvah the following may be sung

בְּרוּכָה בְּרוּכָה, שְׁעָה נְהַדְרַת,
בָּה מְדַלִּיקוֹת הַבְּנוֹת, נֵר אֱלֹהִים, בְּרָכוּ שְׁמוֹ.
בְּרוּכָה, בְּרוּכָה שְׁעָה נְהַדְרַת, בָּה מְדַלִּיקוֹת הַבְּנוֹת.

Bless, O bless this wonderful moment,
When daughters kindle the light of God, praised be the Name.
Bless, O bless this wonderful moment,
When daughters kindle the lights.

§ The Bat Mitzvah reads the following meditation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
בְּרַגַע זֶה אֲנִי עוֹמֶדֶת לְפָנֶיךָ, וּמְדַלִּיקָה בְּפֶעַם הָרִאשׁוֹנָה,
אֶת־נֵר הַשַּׁבָּת בְּחִצְרוֹת קִדְשֶׁיךָ.
אֲתָה שֶׁבְּרָאתָ אֶת־הָעוֹלָם בְּדַבְּרֶיךָ: יְהִי אוֹר.

Our God and God of our Fathers and our Mothers, in this moment I stand before You and for the first time in Your holy sanctuary, kindle the Shabbat candles, You who created the world when You declared: Let there be light.

הָאֵר אֶת־דְּרָכַי בְּחַיִּים, הָאֵר עֵינַי בְּתוֹרַתְךָ,
וּדְבַרְךָ שִׁים נָא בְּלִבִּי.
תֵּן לְהוֹרֵי וּלְמִשְׁפַּחְתִּי, לְרֵאוֹת תּוֹרַת חַיִּים בְּאוֹר פְּנִיךָ.
אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאמֵר, וְנִזְכָּה בְּלִנּוּ מִהֲרָה לְאוֹרוֹ.

Light my way in life, enlighten my eyes with Your Torah and set Your word in my heart. Let my parents and family see the Torah of Life in the light of Your presence. Let a new light shine on Zion, soon may we all share in its radiance.

§ If it is appropriate, the lights are kindled and the B'rachah is said

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

*§ At services that begin with the kindling of the candles
a meditation is read followed by the B'rachah.
If the candles are already kindled, only a meditation is read*

I

We welcome the Shabbat with the kindling of candles as a reminder that even as we can wrest light from darkness, hope too can be brought forth, even in times of despair. O God may our lives be warmed by the light of Your compassion, may our trust in You bring us strength. As we greet the Shabbat with its promise of rest and peace, may these gentle flames serve as a reflection of the love we share with those lives that touch our own. V'nomar Amen.

II

These lights are kindled in honour of the Shabbat, even as it is written: 'You shall call the Shabbat a delight and the holy day of the Eternal, an honour.' May the effect of the fulfillment of this commandment be that the stream of abundant life and heavenly blessing will touch each of us. Be gracious to us and cause Your presence to dwell among us. Sustain us and our dear ones with your loving-kindness and grant that peace light and joy will abide in our homes in the week to come. With You is the fountain of life, in Your light we see light. V'nomar Amen.

III

Makor Chayyim, in honouring the Shabbat we keep faith with You and the generations that have gone before us. Let no ill will or bitterness, linger from the week that has past, so that our spirits may be at rest and that we are free to sanctify Your Shabbat. We thank You for family, friendship, loyalty and love. When we eat our Shabbat meal, may we remember all that we owe to others. May our deeds in the week to come, bring only joy and blessing to the lives that touch our own. V'nomar Amen.

§ If it is appropriate, the lights are kindled and the B'rachah is said

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

You are praised Adonai our God, ruler of the universe, whose commandments add holiness to our lives and who gave us the commandment to kindle the light of Shabbat.

A PRAYER FOR THOSE WHO ARE ILL OR IN DISTRESS

May the God of our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bring blessing and healing to all who are burdened with grief, illness, sorrow and despair; together with those who wait in hope for good news of loved ones.

May the Holy One grant them the strength to endure this time of distress, that they may be restored to good health and spiritual well-being.

Though we are taught that Shabbat is a time to refrain from personal petitions, our heart prompts us to hope, that healing is at hand.

בָּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוֹלִים

You are praised Adonai, who heals the sick and the sick of heart

A B'RACHAH FOR A GOMEL -

a person to whom God has shown favour

[Four are obligated to give thanks: 'those who go down to the sea in ships'; those who 'lost their way in the wilderness'; those who 'cried to God and were healed' and those who 'have been in captivity'.

B'rachot 54b]

§ The gomel says:

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּים טוֹבוֹת, שֶׁגָּמְלָנִי כָּל-טוֹב.

*Baruch atah Adonai, Eloheinu melech ha'olam,
hagomeil l'chayavim tovot, sheg'malani kol tov.*

You are praised Everpresent our God, ruler of the universe whose goodness redeems the imperiled, who has redeemed me by every manner of goodness.

§ The community responds:

אָמֵן. מִי שֶׁגָּמְלָךְ כָּל-טוֹב, הוּא יְגַמְלֶךְ כָּל-טוֹב, סֵלָה.

Amen. Mi shegmal'cha kol tov, hu yigmal'cha kol tov. Selah!

Amen. May the One who has been gracious to you, continue to favour you with all that is good. Selah!

KIDDUSH FOR SHABBAT DAY

וּשְׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת,
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אֹת הָיָא לְעוֹלָם, כִּי-שִׁשִּׁת יָמִים עָשָׂה יְהוָה אֶת-
הַשָּׁמַיִם וְאֶת-הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

The children of Israel shall keep the Shabbat
to make the Shabbat an eternal covenant for their generations.
It is a sign forever between Me and the children of Israel
that Adonai made heaven and earth in six days
and on the seventh day rested and was refreshed.

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שִׁשִּׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל-מְלָאכְתֶּךָ. וַיּוֹם הַשְּׁבִיעִי שָׁבַת | לַיהוָה אֱלֹהֶיךָ לֵאמֹר
תַּעֲשֶׂה כָּל-מְלָאכָה אֲתָה | וּבַנֶּגֶד וּבַתֶּדֶךָ עַבְדְּךָ וְאִמְתְּךָ
וּבַהֶמְתֶּךָ וּגְרִיךָ אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שִׁשִּׁת-יָמִים עָשָׂה יְהוָה
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיִּנְחַח
בַּיּוֹם הַשְּׁבִיעִי. עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Remember the Shabbat and sanctify it. There are six days to labour but the seventh is the Shabbat for Adonai your God. On that day, you shall not work, not you nor your son nor your daughter nor your servant man or woman nor your cattle nor the stranger who dwells with you. For in six days Adonai made heaven and earth, the seas and all they contain and rested on the seventh day. Therefore God blessed the seventh day and made it holy.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

You are praised Adonai our God, ruler of the universe,
who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

You are praised Adonai our God, ruler of the universe,
who brings forth food from the earth.

KADDISH SHALEM

May the great name of Adonai be exalted and hallowed throughout the world created by the will of the One. May Your sovereignty be accepted soon, in our days and the days of the family of Israel. Let all respond: Amen.

May the great name of Adonai be praised forever and ever.

§ On Shabbat Shuvah add the words in parenthesis

Praised and celebrated, lauded and worshipped, acclaimed and honoured, exalted and extolled be the name of the holy One, praised be the One, whose praiseworthiness is beyond any praise (far beyond any praise) or song, any honour or consolation that may be uttered in this world. Let all respond: Amen.

May the prayers and supplications of the whole house of Israel be acceptable to their creator who is in heaven. Let all respond: Amen.

May great peace from heaven and the gift of life be granted to us and all the family of Israel. Let all respond: Amen.

May God who makes peace in the highest, bring peace to us and upon all Israel. Let us respond: Amen.

קדיש שלם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי-בְרָא כְרְעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

§ On Shabbat Shuvah, add the word in parenthesis

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (וּלְעֵלְא) מִן-כָּל-
בְּרִכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאִמְרִין בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל קִדְמֵי אָבוּהוֹן דִּי
בְּשַׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שַׁמְיָא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְזוּמוֹ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

